

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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WHOLE NO. 210.

THE ADVENT HERALD

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J. V. HIMES,

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Mutual Conference of Adventists at Albany.

In accordance with previous notice, this Conference assembled at the House of Prayer, in Grand street, at 9 A. M., April 29th, 1845. It was opened by singing, and a prayer by Bro. MILLER. The call for the Conference was then read by Brother HIMES; after which, WM. MILLER was appointed Chairman, *pro tem.*, and J. V. HIMES Secretary, *pro tem.*

Bro. HIMES then stated the objects for which the Conference had been called, viz., to consult together respecting the condition and wants of brethren in the several sections of the country;—that we may be better enabled to act in concert, and with more efficiency, in the promulgation of Gospel truths.

L. D. FLEMING and S. BLISS, were appointed a Committee to ascertain the names and places of residence of the several preachers and delegates present, as members of the Conference.

LIST OF MEMBERS OF THE CONFERENCE.

William Miller, Low Hampton, N. Y.
J. V. Himes, Boston, Mass.
N. N. Whiting, Williamsburg, N. Y.
Elon Galusha, Lockport, N. Y.
J. Litch, Philadelphia, Pa.
S. Bliss, Boston, Mass.
I. R. Gates, Baltimore, Md.
L. D. Fleming, Newark, N. J.
I. Adrian, Essex, Vt.
M. D. Stoddard, Hartford, Conn.
D. Cray, "
S. A. Beers, Sandy Hill, N. Y.
Charles Bennis, Burlington, Vt.
J. G. McMurray, Lansingburg, N. Y.
L. Delos Mansfield, Toronto, C. E.
Henry F. Hill, Genesee, N. Y.
J. H. Kent, Suffield, Conn.
J. C. Stoddard, Albany, N. Y.
N. Hitchcock, Oswego, N. Y.
S. C. Chandler, Ware, Mass.
I. H. Shipman, North Springfield, Vt.
R. Baker, Chicopee Falls, Mass.
M. Chandler, Sugar Hill, N. H.
A. M. Osgood, Newmarket, N. H.
P. Powell, Palmer, Mass.
Abram Baldwin, Massena, N. Y.
Walter Pratt, Southbridge, Mass.

E. Brewster, Norwith, Conn.
Henry Buckley, Addison, Vermont.
M. Bachelor, Pownal, "
Eben Dunbar, "
Sid. D. Ostrander, "
C. Manning, Fort Ann, N. Y.
J. C. Clark, Cornwall, "
S. Bracket, Southbridge, Mass.
John M. Smith, "
J. M. Britton, Westboro', "
J. Mills, Waterbury, Conn.
L. Kimball, Waterbury, Vermont.
Erastus Parker, "
W. P. Butler, "
E. P. Warrall, Philadelphia, Pa.
T. Sales, Middletown, (H. M.) N. Y.
M. G. Oakley, "
D. Taylor, Rouse's Point, N. Y.
H. Caswell, Herkimer, N. Y.
J. Vandercook, Waterford, N. Y.
H. Thayer, West Hawley, Mass.
C. R. Griggs, Brimfield, "
John Thompson, Albany, N. Y.
Byron North, "
Saul Pratt, "
Philip Burnap, "
Jabez Campbell, "
Henry Britten, "
Edwin Valentine, "
O. R. Fassett, Providence, R. I.
W. S. Campbell, Worcester, Mass.
Ira Fancher, Sandy Hill, N. Y.
C. B. Turner, East Randolph, Vt.
J. B. Knight, Jamestown, N. Y.

The Conference was then duly organized, by the appointment of

ELON GALUSHA, President.
S. BLISS,
O. R. FASSETT, } Secretaries.

A Committee of twelve was appointed, to concert and mature, for the action of the Conference, a plan of future operations, present a declaration of principles in the defence of which we have labored, and consult respecting our future association. The following are the names of the Committee, viz.,—
Bro. WM. MILLER, J. LITCH, N. N. WHITING, J. V. HIMES, S. BLISS, L. D. FLEMING, C. PARKER, H. CASWELL, I. R. GATES, I. H. SHIPMAN, P. POWELL, and ELON GALUSHA.

Voted—That the above Committee report to-morrow morning.

Voted—That the remainder of the day be devoted to a full and social interchange of thought, for the purpose of eliciting an expression of opinion on the part of the brethren, learning the condition of the cause in their several fields of labor, and consulting respecting future labors.

Bro. C. B. Turner (of East Randolph, Vt.) remarked, that his field of labor had been mostly in the northern part of the State of New York, in the vicinity of Lakes Ontario and Champlain, and the St. Lawrence river. He had been almost entirely deprived of the counsel of fellow-laborers, being in a section of the country little visited by them. He had heard of the extravagances at the East, but being thus isolated, they had not extended into that section. There are more or less Adventists scattered over those northern counties.

Bro. Joshua C. Clark (of Cornwall, N. Y.) spoke of his belief, for more than thirty years, of the

Lord's coming in his day. He was almost alone there in the faith, his wife being the only other Adventist in the place.

Bro. A. M. Osgood (of Newmarket, N. H.) gave a history of the cause in Portsmouth, N. H., where he had spent much of his time for the last six months, and very graphically described the progress of error in that section, and further east, with the desolating influences with which it had blighted some of the fairest fields of labor. He had been particularly impressed with the great change which had come over the spirit of those who had imbibed pernicious views, and the contrast there was between the spirit of such, and that of those who remained upon Gospel principles. The sisters there had taken a more determined stand against the extravagances than the brethren, and while it was true, that there are faithful men there, yet there are faithful women not a few. He said that the cause there demanded that this Conference should take a stand on true Gospel ground.

Bro. I. H. Shipman (of North Springfield, Vt.) gave an interesting account of the state of things in that State. As a general thing, the friends there are firm. They have had trials there, as well as in other places; but they are coming back to Bible ground. He dwelt upon the necessity of speaking with great kindness of those who differed from us, and of cultivating Christian affection.

It was then voted to adjourn to 2 o'clock, P. M. The conference was closed with the benediction.

AFTERNOON SESSION.

Prayer by Bro. C. B. Turner.

Bro. J. V. Himes gave a statement of the cause in Boston.

Bro. Isaac R. Gates gave a statement of the cause in Baltimore, which is presenting a more encouraging aspect. The brethren there have again rallied on the great principles for which we have contended, and intend to sustain their position to the end. Bro. G. also gave a brief and cheering account of the cause in the interior of Pennsylvania.

Bro. Litch spoke of the present state of the Advent congregations in Philadelphia. Although having gone through severe trials, yet they are again rallying on the old ground, with firmness of purpose, to sustain the great principles of the Advent to the end.

Bro. Parker (of Waterbury,) spoke encouragingly of the state of the cause in Vermont. The Adventists there mostly stand firm on the original ground.

Bro. Kimball, also from that State, gave testimony to the same, and stated that conversions had been the result of his own and others' labors in that field, within the last few months.

Bro. Mills (of Waterbury, Ct.) stated the desire of the brethren in that region, that Apostolic order and faith be introduced among us.

Bro. S. C. Chandler noticed the present standing of the Adventists in Cabotville, Mass., which was not encouraging on account of the seeds of Judaism there springing up, causing dissensions among brethren. The brethren in Hardwick and Ware, he

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(Identical with report in Morning Watch, May 2)

also stated, were much scattered; but they are now, in the strength of the great Head of the Church, becoming united in Bible truths. The brethren in those parts express a desire for the Advent congregations to unite under Apostolic order and discipline.

Bro. Hill (of Geneseo, N. Y.) represented the congregations in that vicinity, and also in Canandaigua. They have all passed through extreme trials; yet they are all firm in the faith, that the next great event for which to look, is the coming of Christ, and the restitution of all things spoken of by the holy Prophets.

Bro. Hitchcock (of Oswego, N. Y.) remarked, that the church there comprises about one hundred members, who are in good standing, and endeavoring to live holy lives, prepared to meet the Lord at any moment. The peculiar views and extravagant notions that have prevailed in the East, have not obtained there.

Bro. Powell (of Palmer, Mass.) stated that the labors of Bro. Miller, formerly, in his place, were abundantly blessed; and that there are some yet maintaining a firm and consistent faith, on the original ground. Schisms and extravagances have not obtained among them.

Bro. Pratt (of Southbridge, Mass.) remarked, that the brethren where he had travelled, are still waiting, and firm in the faith, that the Lord is indeed at the door.

It was then moved, that the ordination of Bro. Smith and Pratt, who had been presented as candidates, to be set apart for the work of the ministry, be attended to to-morrow evening. Conference adjourned to Wednesday, at 9, A. M.

In the evening, brother Litch lectured, with good effect, on the taking the kingdom of God from the carnal Jews, to be restored to the royal priesthood. An attentive and intelligent audience were present.

WEDNESDAY, APRIL 30—MORNING SESSION.

The Conference was opened by prayer and singing.

Bro. J. M. Smith, (of Southbridge, Mass.) gave an interesting account of the cause, connected with its peculiar trials since the commencement of the proclamation of the truth in that place. The different views that have obtained among some of the churches, have had a hearing there, without distracting them.

The Committee appointed to concert and mature a plan of future operations, for the action of the Conference, now being ready to report in part, introduced their report at this stage of the meeting, which was read, and received to be acted upon item by item. The preamble being again read, and a motion for its adoption made, after mature discussion, was received unanimously.

Conference adjourned by benediction, to 2 o'clock, P. M.

AFTERNOON SESSION.

Conference was opened by prayer, by Brother Henry F. Hill.

The action upon the Report of the Committee was resumed, and after some amendments, such parts as were maturely considered, were received unanimously, and then laid upon the table.

It was then voted, that a committee of five Elders be appointed, to examine the candidates who had been presented for the ministry. Bro. Himes, Litch, F. Fleming, Shipman, and Powell, were appointed said committee.

Conference closed till evening, by benediction.

EVENING SESSION.

After the usual exercises, Bro. Litch preached from Luke xiii. 24-29. Subject—No probation after the Advent. In closing his remarks, he addressed the candidates for ordination, on the impor-

tant responsibility devolving on them, in the work to which they were about to be set apart. He dwelt upon the necessity of a deep conviction of being called of God to the work, of possessing an experimental knowledge of the way of salvation, of a deep-toned and practical piety, and of studious research, and an intimate acquaintance with the Scriptures of truth,—the source and foundation of all their messages of love and mercy.

The following brethren were then duly set apart for the Gospel ministry, by prayer and the laying on of hands, viz., J. M. Smith, of Southbridge, Mass.; Walter Pratt, Southbridge, Mass.; O. R. Fassett, Providence, R. I.; S. W. Britton, Westboro', Mass.; C. R. Griggs, Brimfield, Mass.

Meeting closed by benediction.

THURSDAY, MAY 1—MORNING SESSION.

Conference commenced, the President not being present, Bro. J. V. Himes was appointed President *pro tem*.

Prayer by Bro. I. H. Shipman.

Voted—That a circular address be sent forth with the proceedings of this meeting, in a pamphlet form, for the comfort and strengthening of the brethren scattered abroad.

Voted—That a committee of five, viz., Brethren Miller, Litch, Galusha, Whiting, and Bliss, be appointed to prepare said Circular, and present it for the action of this Conference.

At this stage of the meeting, the Committee introduced the remainder of the Report for the action of the Conference.

After mature deliberation, and a free interchange of sentiment, the entire Report was adopted, without a dissenting voice.

REPORT OF THE COMMITTEE.

To the Conference in session now at Albany:

Your Committee appointed for the purpose of taking into consideration the great principles upon which we can unite and act in advancing the cause of truth, for the edification of the body of Christ, the salvation of souls, and the preparation of man for the near Advent of the Savior, submit the following report:

In view of the many conflicting opinions, unscriptural views leading to unseemly practices, and the sad divisions which have been thereby caused by some professing to be Adventists, we deem it incumbent upon us to declare to the world, our belief that the Scriptures teach, among others, the following

IMPORTANT TRUTHS.

1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. That the Lord will create new heavens and a new earth, wherein dwelleth righteousness—that is, the righteous—will for ever dwell. And that the kingdom and dominion under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

[2 Pet. iii. 7, 10, 13; Dan. vii. 27.]

2d. That there are but two Advents or appearances of the Savior to this earth. That both are personal and visible. That the first took place in the days of Herod, when He was conceived of the Holy Ghost, born of the Virgin Mary, went about doing good, suffered on the cross, the just for the unjust, died, was buried, rose again the third day, the first fruits of them that slept, and ascended into the heavens, which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets. That the second coming or appearing will take place when he shall descend from heaven at the sounding of the last trumpet, to give his people rest, being revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel. And that he will judge the quick and the dead at his appearing and kingdom.

[aHeb. ix. 28. bActs i. 9, 11. cMatt. ii. 1. dMatt. i. 18. eMatt. i. 25. fMatt. xi. 5. g1 Pet. iii. 18. hLuke xxiii. 46. iLuke xxiii. 53. j1 Cor. xv. 4. kLuke xxiv. 51. lActs iii. 21. m1 Thess. iv. 16, 17; 1 Cor. xv. 52. n2 Thess. i. 7, 8. o2 Tim. iv. 1.]

3d. That the second coming or appearing is indicated to be now emphatically nigh, even at the doors, by the chronology of the prophetic periods, the fulfilment of prophecy, and the signs of the times. And that this truth should be preached both to saints and sinners, that the first may rejoice knowing their redemption draweth nigh, and the last be warned to flee from the wrath to come before the Master of the house shall rise up and shut to the door.

[aMatt. xxiv. 33. bDan. vii. 25; viii. 14; ix. 24; xii. 7, 11, 12; Rev. ix. 10, 15; xi. 2, 3; xii. 6, 14; xiii. 5. cDaniel ii. vii. viii. ix. xi. and xii. chaps. Rev. ix. xi. xii. xiii. xiv. and xvii. dMatt. xxiv. 29; Luke xxi. 25, 26; eLuke xxi. 28; 1 Thess. iv. 18. f2 Cor. v. 11. gLuke xiii. 24, 25.]

4th. That the condition of salvation is repentance toward God, and faith in our Lord Jesus Christ. And that those who have repentance and faith, will live soberly and righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

[aActs xx. 21; Mark i. 15. bTitus ii. 11-13.]

5th. That there will be a resurrection of the bodies of all the dead, both of the just and unjust. That those who are Christ's will be raised at his coming. That the rest of the dead will not live again until after a thousand years. And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trumpet.

[aJohn v. 28, 29. bActs xxiv. 15. c1 Cor. xv. 23. dRev. xx. 5. e1 Cor. xv. 51, 52.]

6th. That the only Millennium taught in the word of God is the thousand years which is to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation. And that the various portions of Scripture which refer to the Millennial state, are to have their fulfilment after the resurrection of all the saints who sleep in Jesus.

[aRev. xx. 2-7. bIsa. xi; xxxv. 1, 2, 5-10; lxxv. 17-25.]

7th. That the promises that Abraham should be the heir of the world was not to him, or to his seed, through the law, but through the righteousness of faith. That they are not all Israel which are of Israel. That there is no difference under the Gospel dispensation between Jew and Gentile. That the middle wall of partition that was between them is broken down, no more to be rebuilt. That God will render to every man according to his deeds. That if we are Christ's, then are we Abraham's seed, and heirs according to the promise. And that the only restoration of Israel, yet future, is the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles, who have been grafted in with them into the same olive tree—and shall cause them to come up out of their graves, and bring them, with the living, who are changed, into the land of Israel.

[aRom. iv. 13. bRom. ix. 6. cRom. x. 12. dEph. ii. 14, 15. eRom. ii. 6. fGal. iii. 29. gEzek. xxxvii. 12; Heb. xi. 12, 13; Rom. xi. 17; John v. 28, 29]

8th. That there is no promise of this world's conversion. That the Horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. That the children of the kingdom, and the children of the wicked one will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. That the Man of Sin will only be destroyed by the brightness of Christ's coming. And that the nations of those which are saved, and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign for ever on the earth.

[aMatt. xxiv. 14. bDan. vii. 21, 22. cMatt. xiii. 37-43. d2 Thess. ii. 8. eRev. v. 9, 10; xxi. 24.]

9th. That it is the duty of the ministers of the Word, to continue in the work of preaching the Gospel to every creature, even unto the end, *a*—calling upon them to repent, in view of the fact, that the kingdom of heaven is at hand, *b*—that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. *c*

[aMatt. xxviii. 19, 20. bRev. xiv. 7. cActs iii. 19, 20]

And 10th. That the departed saints do not enter their inheritance, or receive their crowns at death *a* That they without us cannot be made perfect. *b* That their inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time. *c* That there are laid up for them and us crowns of righteousness, which the Lord the righteous Judge shall give at the day of Christ to all that love his appearing. *d* That they will only be satisfied when they awake in Christ's likeness. *e* And that when the Son of Man shall come in his glory and all the holy angels with him, the King will say to those on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *f* Then they shall be equal to the angels, being the children of God and of the resurrection. *g*

[aDan. xii. 13; Rev. vi. 9—11; Rom. viii. 22, 23. bHeb. xi. 40. c1 Peter i. 4, 5. d2 Tim. iv. 8. ePsa. xvii. 15. fMatt. xxv. 34. gLuke xx. 36.]

ASSOCIATED ACTION.

We are induced from present circumstances, affecting our spiritual interests, to present for your consideration a few ideas touching associated action. Order is heaven's first law. All things emanating from God, are constituted on principles of perfect order. The New Testament rules for the government of the church, we regard as binding on the whole brotherhood of Christ. No circumstances can justify us in departing from the usages established by Christ and his Apostles.

We regard any congregation of believers who habitually assemble for the worship of God and the due observance of the gospel ordinances, as a church of Christ. As such, it is an independent body, accountable only to the great Head of the Church. To all such, we recommend a careful examination of the Scriptures, and the adoption of such principles of association and order, as are in accordance therewith, that they may enjoy the advantages of that church relation which Christ has instituted.

PLAN OF OPERATIONS.

In the midst of our disappointed hopes of seeing the King of Glory, and being made like him; and still finding ourselves in a world of sin, snares and death, the question forces itself upon us,

What now is our work?

To us it seems clear that our first work is to make straight paths for our feet, lest that which is lame be turned out of the way. We are in duty bound to give the household meat in due season; and to build ourselves up on our most holy faith. While doing this we are to continue in obedience to the great commission to preach the gospel to every creature—so long as the love of Christ dwells in us, it will constrain us. We shall not be released while in our present state, from our obligations to be "workers together with God," in saving those for whom the Redeemer died. It is evident that the duty, which of right devolves on every minister of the gospel, of proclaiming the hour of God's judgment, is, if performed at all, to be done by those who are convinced of its truth. Shall we continue to do it, or shall it be left undone? And if we continue to work in this peculiar department of the Lord's vineyard, what system of operations shall we adopt for carrying forward our work? On this point we feel that we have need of great wisdom and prudence. In sounding the alarm through the length and breadth of the land, and awakening a general interest on the subject of the Lord's speedy coming, and its kindred doctrines, our campmeetings have been of incalculable importance, and in many instances have accomplished much good. But that peculiar work seems to have been performed, and a new aspect presents itself. What we now do must be done more by dint of persevering and determined effort, than by moving the masses of community.

We would therefore advise that our mode of operation, in this respect, be varied so as to meet the exigencies of the times, and are of the opinion that our campmeetings, except in particular cases, where the brethren deem it will advance the cause, should

be dispensed with for the present, and our energies expended by visiting the towns and villages, and in some convenient place giving courses of lectures, and holding series of conferences. By this we think our means could be better husbanded, and fewer laborers could carry on the meetings, and thus a wider field be occupied.

We would also take the liberty of urging the importance of a wider circulation of our books and periodicals. These have been, and may still be the means of great good to the community; and many may thus yet be reached, who have not listened to the public lectures. Especially is it important at the present time, to spread widely those which relate particularly to the personal appearing of Christ, the resurrection of the body, the return of the Jews, &c. The third number of the "Advent Shield," we regard as being at present a most timely work, and hope none will fail to read and circulate it in their neighborhoods. So also, on the subject of the Jews' return, permit us to recommend a work entitled "Israel and the Holy Land," by Henry Dana Ward.

Nor can we think ourselves justified in neglecting Sabbath Schools and Bible class instruction. We would suggest to each congregation the necessity of opening a Sabbath School for the benefit of at least their own children, and as many more as can be induced to attend. If the beginning is small, perseverance will accomplish the object. A series of questions on the book of Daniel has already been published, and will be found full of interest as a class-book. Other suitable works will be forthcoming as may be necessary.

In all our labors we cannot be too deeply impressed with the sentiments of Paul, addressed to Timothy, his son in the gospel. "The servant of the Lord must not strive, but be gentle toward all men, apt to teach, patient, in meekness instructing those who oppose themselves, if God peradventure may give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

In conclusion, permit us to add the following resolutions:—

Resolved, That this Conference, while it sympathizes with every Scriptural effort to save men from sin, and prepare them, by grace, for the Kingdom of God,—and while it bids God speed to the publication of the Gospel to every creature in the world,—yet it feels bound by the most solemn considerations possible, to oppose, to the utmost of its power, that fatal and delusive doctrine of modern days—viz., that the Scriptures warrant the belief—or even hope—that before the second, glorious, and personal appearing of Christ, to glorify his saints, and renew the earth,—the world, or even a majority of it, will be converted to Christ. And 1st. We deem it *anti-Scriptural*—opposed to all that class of Scriptures, which represent the Church as in a state of warfare and suffering, until her deliverer, Christ, comes,—all those Scriptures which declare the co-existence, and mingling of the righteous and wicked, even to the end of the world,—all those passages which represent the continuance of the Man of Sin—the Little Horn of the Fourth Beast in Daniel's vision—the great Dragon power, &c., as existing till the personal advent of the Savior, to destroy them that destroy the earth, and to reward his saints. 2d. We deem it dangerous to the eternal interests of men.—It holds out to them the hope, that a period more conducive to piety than the present is before them; thus inducing, however unintentionally, the sinner to defer immediate repentance, and encouraging professors to wait for a more favorable opportunity to expend their energies for saving sinners, both at home and abroad. And finally, its direct influence is, to put far off the second advent of the Savior, and thus lull the world into a state of carelessness, with respect to an immediate preparation for the event.—There can be no Millennium until the first Resurrection—the Resurrection of the Just.

Resolved, That we consider the doctrine of the restoration of the natural Jews, as a nation, either before or after the second advent of Christ, as heirs and inheritors of the land of Canaan, as subversive of the whole Gospel system, by raising up what Christ has broken down—viz., the middle wall of partition between the Jew and Gentile. It contradicts those declarations of the New Testament which assert "there is no difference between the Jew and the Greek,"—that "the promise that he shall be heir of the world was not to Abraham and his seed through the law, but through the righte-

ousness of faith,"—and that "there is neither Jew nor Gentile, bond nor free, male nor female," but that "if we are Christ's, then are we Abraham's seed, and heirs according to promise." For this Judaizing doctrine claims there is a difference between the Jew and the Greek,—that the children of the flesh are accounted for the seed,—that there still is the distinction of Jew and Gentile,—that we do henceforth know men after the flesh, &c. We feel bound, therefore, as we value the fundamental principles of the Gospel, to enter our most solemn protest against all such teachings,—and in our public services we will endeavor to meet, in the spirit of love and meekness, this error, and expose its gross absurdity; while, at the same time, we will proclaim to all, both Jew and Gentile, the message found in the commission given by the Great Head of the Church—"He that believeth and is baptized shall be saved, and he that believeth not shall be damned." And, "Whosoever calleth upon the name of the Lord shall be saved."

Whereas, in every great religious movement, there have been among the wise and sober-minded advocates of the truth, others who have risen up, striving about words to no profit, but to the subverting of the hearers, making great pretensions to special illumination, indulging in many evil practices, creeping into houses and leading captive silly women, laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth, men of corrupt minds and reprobate concerning the faith, who will not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears, turning their ears away from the truth, and turning unto fables, and who walk disorderly, working not at all, but are busy-bodies, for the cause of whom the way of truth is evil spoken of; and whereas, in connection with the doctrine of Christ's near appearing, as in all previous religious movements, some of this class have risen up, calling themselves Adventists, teaching for doctrines that with which we can have no sympathy or fellowship, with many unseemly practices, whereby the word of God has been dishonored, and the doctrine of Christ's appearing brought into contempt; therefore—

Resolved, That we can have no sympathy or fellowship with those things which have only a show of wisdom in will-worship and neglecting of the body, after the commandments and doctrines of men. That we have no fellowship with any of the *new tests* as conditions of salvation, in addition to repentance toward God, and faith in our Lord Jesus Christ, and a looking for and loving his appearing. That we have no fellowship for Jewish fables and commandments of men, that turn from the truth, or for any of the distinctive characteristics of modern Judaism. And that the act of promiscuous feet-washing and the salutation kiss, as practiced by some professing Adventists as religious ceremonies, sitting on the floor as an act of voluntary humility, shaving the head to humble one's self, and acting like children in understanding, are not only unscriptural, but subversive,—if persevered in,—of purity and morality.

And, whereas, our congregations have suffered greatly from persons who have called themselves to the ministry and taught errors, and by smooth words and fair speeches have deceived the hearts of the simple, and led them astray; therefore—

Resolved, That we recommend to our brethren to encourage those men only who give evidence that they are called of God to the work, who are of good behavior, who abstain from all appearance of evil, who are vigilant, sober, apt to teach, not greedy of filthy lucre, no brawlers, not covetous, men who will teach the unadulterated word of God, and by manifestation of the truth, commend themselves to every man's conscience in the sight of God.

(Signed in behalf of the Committee)

WILLIAM MILLER, Chairman.

Bro. C. B. Turner, of East Randolph, Vt., here stated, that he had labored under some embarrassment, from his name; and he begged that he might not be confounded with Joseph Turner, of the State of Maine.

It was then **Resolved**, That the publishers of the different Advent papers be requested to insert these proceedings in their columns.

The business of the Conference being closed, the President arose, and congratulated the members on the goodly number of brethren assembled from different and remote fields of labor,—the Christian

feeling which had characterized their deliberations, and the harmonious and unanimous results at which they had arrived. These he regarded as an indication that God had been with us. The various extravagances which have prevailed in some places, he remarked, might be accounted for, from the disappointed expectations of some, the excitement through which they had passed, and their consequent desire to ascertain the cause. He exhorted the brethren to be kind and conciliatory in language to, and concerning those who differ from them,—to use soft words, and hard arguments. If we think others wrong in doctrine and practice, speak *freely and definitely* of that wrong, by pointing out the particular evils, and endeavoring to correct them, without indulging in sweeping denunciations. While we prominently present the doctrine of the speedy and personal coming of Christ, he exhorted the brethren not to be unmindful of other important Bible truths, and urged the necessity of dwelling, frequently and earnestly, on the importance of personal holiness, and the every-day duties of Christian life. He said he was glad to find in one of the resolutions, which had been passed by the Conference, a quotation of that text which enjoins, that the servant of the Lord should be “*no brawler*.” He dwelt upon the importance of securing, as far as practicable, pastoral services for the different congregations, not with a view to restrict brethren to isolated fields, but allowing them, as circumstances demand, to act as evangelists. And, commending the members to God, and the good word of his grace, which is able to build them up, and give them an inheritance with the sanctified, he took his leave.

The Conference was then closed by prayer by Brother Miller.

ELON GALUSHA, President.
S. BLISS, { Secretaries.
O. R. FASSETT, }

Thus harmoniously terminated a Conference, congregated under circumstances of peculiar interest, and in view of many conflicting opinions, with great forebodings as to the result. The members had come together, representing an extent of country from beyond Buffalo on the west, to the eastern section of New Hampshire, and from Maryland on the south, to Canada on the north. With no devised plan of operation, fully sensible of the distracted state of the cause, and many jealous as to its final issue, they assembled as did the apostles of old, to counsel and advise with each other respecting the welfare of our common Israel. They felt that they were in the presence of their God, and that the eyes of thousands of brethren, whom they represented, were upon their deliberations, and thousands of hearts palpitating with strong emotions, in suspense as to the result. The best of feeling, however, prevailed, and great calmness and patience characterized their deliberations. Every thing adopted by the Conference was carefully examined in full meeting, and each separate item unanimously received, and then the whole, without a dissenting voice. So unexpected a result calls forth our deepest gratitude. Brethren, previously strangers, from opposite fields of labor, and with sectional prejudices, have become acquainted with each other, have had those prejudices removed, have received renewed confidence in the numbers, piety, intelligence, and worth of their brethren, and have returned to their several fields of labor, greatly strengthened and encouraged to renewed exertion in the Master's service. May Heaven's blessings follow each and all, until we meet in the Kingdom.

ADDRESS TO THE BRETHREN SCATTERED ABROAD.

The present state of our faith and hope, with the severe trials which many of us experience, call for

much brotherly love, forbearance, patience, and prayer. No cause, be it ever so holy, can exist in this present world, without its attendant evils. Therefore, it becomes necessary for all who are connected with this cause, to exercise great charity; for charity covers a multitude of sins.

The cause we advocate calls upon all men to read the Word of God, and to reason, judge, compare, and digest for themselves. This is certainly right, and is the privilege of all rational members of the community. Yet this very liberty may become a stumbling-block to many, and, without charity, be the means of scattering, dividing, and causing contention among brethren. Human nature is such, that those who are governed by a desire to rule over others, will seize the reins, and think all must bow to their decision; while others will think such unfit for the station they assume. James foresaw the evils under which we labor, and gives us a caution in his 3d chapter, to which we do well to take heed. Our present difficulties arise more from the multiplicity of masters and leaders among us, (some of whom are governed by carnal motives,) than from any want of light. The Word of God affords light enough to guide us in all cases, “that the man of God may be perfect, thoroughly furnished unto every good work.” But among the thousand and one expositions of Scripture, which are every day being palmed upon us, some of them at least, must be wrong. Many of them are so weak and silly, that they bring a stigma on the blessed Book, confuse the mind of the inquirer after truth, and divide the children of God.

To remedy this evil, we must learn to judge men and principles by their fruits, and not be too hasty in receiving the expositions which may be presented by every pretender to wisdom and sanctity. Any exposition of Scripture which conflicts with other texts must be spurious. Any man whose object is to obtain followers must be avoided. Whatever produces envy and strife, brethren, is of the devil; and we must resist his temptations in their beginning. If God has been with us from the commencement of our illumination respecting the hope of His glorious appearing, shall we abandon the truth wherein our souls have been comforted, and our brotherly love established, for fables? We ought to be careful, lest we grieve the Holy Spirit. How did we receive this doctrine at first? Was it not by searching the word of God? and a careful comparison of Scripture with Scripture? Yes: our faith did not rest on the word of man. We then required chapter and verse, or we would not believe. Why should we leave our former rule of faith to follow the vain and changing opinions of men? Some are neglecting the lamp, and are seeking to walk by sparks of their own kindling. There is a propensity in many to make all prophecy apply to our time and country. Others have split on this rock. Some of the best writers and commentators have thus erred. They have in many instances considered themselves, their sect, or their nation as the peculiar favorites of heaven; and have therefore often failed to apply prophecy aright. An Englishman writing on prophecy, will make the English territory the principal place of action—the Frenchman, France—the German, Germany—and an American, the United States. So it is with all sectarians. When minds are contracted by selfishness and bigotry, they lose sight of the glory of God, and his word, and seek only their own glory. On the other hand, they neglect, if they do not actually reject, such part of the oracles of God as militate against their views, and rush headlong into error. If we are thus liable to be deceived by the cunning craftiness of men, we ought to be cautious how we are led by every fanciful interpretation of Scripture. Let us be more wary, and like the noble Bereans, search the Scriptures daily, to see whether these things are so. Then, if we err, we shall have the consolation that we have made a careful examination of the subject, and that the error was one of the head, and not of the heart. Christians should receive no evidence, but the testimony of God, as a ground of faith.

We are commanded to be sober and hope to the end, for that grace which is to be brought unto us at the revelation of Jesus Christ. Our disappointment as to the time should have no effect upon our hope. We know that Christ has not yet been revealed, and the object of our hope is yet in the future. Therefore, if we believe in God's word, as we profess, we ought to be thankful for the trial of our faith.

We shall not have to wait long for the glorious appearing of Christ. Therefore, let us lift up our

heads and rejoice, knowing that our redemption draweth nigh. We regret to see any impatience manifested among the friends of Jesus. God is now trying our graces. How solemn the thought, that any should lose the crown when near the goal. Let us arise, shake off our dailiness, redouble our diligence, let all the world know there is such a grace as Christian perseverance, and let all see, that we are truly seeking a better country. Can it be possible, after we have run well for a season, loved the appearing of Jesus, come to a time when we must expect him, and should be ready to cast ourselves into his arms, that we should go back, or again strike hands with a thoughtless world? May God forbid! Let us then go forward. It is death to go back: to go forward can be no more.

We are pained to see a disposition to murmur against those who have been pioneers in the war,—who have sacrificed all earthly considerations, to support a truth so unpopular as the second advent and personal reign of Jesus Christ.

Brethren, shun such as cause divisions among very friends. Remember the admonition of James, “Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth at the door.” We see by this rule, that when a brother loses his fellowship for the saints, he is certainly in darkness. We must be careful not to follow what he may term “light.” Love for brethren, is a test of our interest in Christ, without which all gifts and works are like sounding brass and a tinkling cymbal. Let us cultivate with peculiar care, this loveliest of all Christian graces, and frown on the man who attempts to cause division. “Offences must needs come, but woe to that man by whom the offence cometh.” What can we say more, to stir up your pure minds by way of remembrance?

We would, therefore, recommend more study of the Scriptures and less writing, and that we be careful not to submit to public inspection, mere speculations until they are closely scrutinized by some judicious friend. Thus we shall avoid many errors. We should always be more jealous of ourselves than of others. Self-love is the strongest, most dangerous and deceitful foe that we meet in our Christian warfare. We have arrived at a period of deep interest and peril. It is interesting, because the evidence of the Savior being at the door is plain, so that no sincere student of prophecy can be at a loss to know that that day, for which all other days were made, is near. How interesting to live in expectation of the day which patriarchs, prophets and apostles desired to see; but died without the sight! Persecution and death lose their sting, in prospect of the coming Conqueror, who hath engaged to put all enemies under his feet. We need not murmur; for in this our day, God will bring to pass this act, this (to the worldly man) strange act, for which all the weary saints, for six thousand years, have looked and prayed. We entreat you to hold fast the confidence which you have had in the word of God, unto the end. “Yet a little while, and he that shall come will come, and will not tarry.” “Here is the patience and the faith of the saints.” “Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh.”

WM. MILLER, Chairman of Committee.

LETTER FROM BRO. ROBEY.

DEAR BRO. HIMES.—Thanks be to God that he ever put his spirit into the hearts of his servants to study the writings of his holy prophets, and that he hath given them wisdom and understanding that they might know and declare to a dreaming world that the consummation of all things is at hand. I have great reason to bless God for Bible Advent doctrine. May the Lord keep us all from Satan's angelic light.

May the Lord give us strong faith, a strong mind, and wisdom to understand, and means and moral courage to publish the truth till our Master come. Although all the great guns of Beelzebub have been brought by the nominal church to bear upon the little Advent band, yet, *glory be to God*, not one Advent soldier that enlisted during the war is missing, whilst the two years and the six month's men are destroyed or have gone over to the enemy.

Yours, in hope of soon having a part in the first resurrection. HENRY ROBEY.
North Chichester, May 1, 1845.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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The Albany Conference.

OBJECTIONS TO ITS DOINGS CONSIDERED.

DEAR BROTHER HIMES:—I wish to make a few remarks respecting the doings of the Albany Conference. While nine-tenths that I have conversed with, highly approve of the doings of that Conference, some do not discern clearly the motives which actuated those who there assembled, or understand fully the import of the conclusions arrived at. That some would seek to find fault with the deliberations of those who there represented our brethren in the different sections of the land, we had reason to expect. But all who are sincere inquirers after truth, will desire to advance the cause of God, by inducing "brethren to dwell together in unity," "endeavoring to keep the unity of the Spirit in the bonds of peace," "till we come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things which is the head, even Christ." Those, therefore, who desire to be set right, if they err at first, on seeing the subject in its true light, will be prompt to plant themselves on the side of truth and righteousness. All others will be expected, of course, to walk in their own ways, and if possible, draw away followers after them. It is, therefore, my present purpose to answer the objections of all honest minds against those proceedings, so that all such may be free from any embarrassment respecting it.

And 1st. *What was the cause of the assembling of that Conference?* It need not be replied that it was convened to deliberate respecting, and if possible to extricate ourselves from the anarchy and confusion of the BABYLON in which we had so unexpectedly found ourselves. Notice of the proposed convention had been extensively given; all had been invited to be represented there, who had the

good of the cause at heart. And the brethren came together there from all parts of our land.

2d. *The doings of the Conference.* Every thing, which could not meet the unanimous approval of all present, was promptly stricken out; and had there been a dissenting voice on the passage of any act, such act would have been promptly reconsidered. The determination was to do nothing but what all, in view of all the circumstances, could fully approve. And it was taken for granted, that all who did not meet with that body, or were not represented there, either stood aloof from them from a want of sympathy, or else were willing to acquiesce in the conclusions of those who should there assemble; for if any wished to be identified with those brethren, and feared their deliberations might be actuated by wrong counsels, duty, imperious duty, required that all such should be present to counsel, to advise, and to instruct those who should be in danger of erring in any way from the teachings of the gospel.

But the Conference assembled; and witness the harmony, the unanimity, the freedom from all contention and strife, the full discussion and examination to which every act was subjected. In view of all this, will any say that those dear brethren had not the cause of God at heart, that they did not weigh well the evils they would remedy, or the means of their removal, or did not desire to act in view of the common good of the children of God? And when those who were absent, fancy they see difficulties in the results arrived at, as they were not present to hear the reasons advanced, ought they not to be very careful, and cautiously to inquire if they have a full understanding of the exact state of the case, before they throw in a fire-brand to divide and distract the brethren, and thus to defeat the very end for which that Conference assembled?

3d. *Objections to the doings of the Conference.*

The name "ADVENTISTS" is objected to as a sectarian name; and it is claimed that instead of being called an Advent Church, we should be called "The Church of God." This is, in my opinion, a misconception of terms. I should oppose our being called in an associated capacity, a church with any name. The Conference at Albany made no provision for calling churches by any distinctive appellation. They merely expressed themselves as regarding "any congregation of believers" who habitually assemble for the worship of God, and the due observance of the gospel ordinances as a church of Christ." They designed to prefix or affix to it no appellative whatever. To call any denomination, the Advent Church, the church of God, or any other name I regard as contrary to the usage of the apostles. All true churches are "churches of God," 1 Thess. ii. 14, "churches of Christ," 1 Cor. xi. 16, "churches of the saints," 1 Cor. xiv. 33.—They are thus called in the Scriptures. But they are not thus called as distinctive appellations; neither have we the right to choose either of those as a specific term. And if we wished to select either of those terms by which to

be designated, which should we select? The Winebrethren of Pennsylvania, call themselves "The church of God," as a denominational term. If we were also to be known as such, we should be confounded with them. But we have no right to take a name that belongs generally to the whole family, and apply it exclusively to a branch of the family. If a branch of the family wish for a distinctive appellation, they must apply to themselves a term significant of what they are. But I contend that no name should be applied to the churches, as such. A church, according to the Scriptures, is a religious assembly, selected and called out of the world by the doctrine of the gospel, to worship the true God according to his word. The church must include all the elect of God, of what nation soever, from the beginning to the end of the world, who make but one body, whereof Jesus Christ is the Head. Col. i. 18. "The church" in any certain place, must include all the faithful who are wont to assemble in such place for solemn worship. Rom. xvi. 5. We thus have in the Scriptures, not only "churches of God," "churches of Christ," and "churches of the saints," but we have "the church at Jerusalem," Acts viii. 1; "the church which is at Nymphas' house," Col. iv. 15; "the church at Babylon," 1 Pet. v. 13; "the church in the wilderness," Acts vii. 38; "the church at Antioch," Acts xiii. 1; "the church of Laodicea," Col. iv. 16; "the church of Ephesus," Rev. ii. 1; "the church that is in their house," Rom. xvi. 5; "churches of Galatia," "of Asia," 1 Cor. xvi. 1, 19; "churches of Judea," Gal. i. 22; "churches of Gentiles," Rom. xvi. 4; &c., &c. The above are sufficient to my mind to establish the position that a church should be simply called a "church," so described that its characteristics may be understood. You, therefore, in Boston, have considered yourselves as "the church at the Tabernacle."

But is it asked, do you repudiate the name of "Adventists?" I reply I do, when it is applied to the church, but not when it is applied to those who compose the church. Words are the symbols of ideas. All bodies of men have their peculiarities and characteristics. It is therefore necessary to distinguish them as such. Thus God has divided mankind into peoples, kindred, tribes, nations and tongues. Those of the same peculiarities have an affinity for each other, and naturally associate together. All these branches of the race are known by their distinctive names, and all acknowledge the convenience of their being thus known: it enables us to designate those we wish by an intelligible term. Thus the Israelites of old were known as belonging to the tribes of Judah, of Joseph, of Dan, &c., as the case might be. To call men sons of Jacob, was sufficient to show that they belonged to the nation; but even then it was found necessary to know their tribe, their family and their household; and even the different members of the same household must have different names to distinguish one from the other. While all Christians in the days of the apostles were

known as Christians, yet if they had had no other distinctive appellations, there would have been as much confusion as there would be in a city, if all its inhabitants were known by the name of John and Mary; or as there would be in a family, if there should be twelve children with no individual names: call one, and all would run; or as it is at the present time, none would regard the call. They would not know which was meant. Therefore we find the apostles writing, now to the Hebrews, then to the Romans, and again to the Ephesians, and Galatians, &c. &c. If, therefore, it was right for Paul to speak of the "churches of the Gentiles," Rom. xvi. 4, it may not be so very wrong for us to speak of the churches of the Adventists, or the churches of the Congregationalists, &c. While at the same time it would be unscriptural to call an association of churches, the Advent church, the Methodist church, &c., &c.

But it is again said that we have no right to be called Adventists, because there are others who believe in the pre-millennial advent; and that to apply it to ourselves is arrogance. To this I reply, that it cannot be arrogance if no others claim it but ourselves. We do not claim it belongs to us exclusively. All have a right to it who wish thus to be designated. But those who repudiate the name, have surely no right to find fault with our use of it: such can have no claim to it. Neither do we when we call ourselves Adventists, say that we are the only Adventists, any more than we say when we call ourselves Americans, that we are the only Americans. It should, however, be understood, that words are entirely arbitrary, and that custom alone establishes their use. Was the term Adventist in use ten years ago? No,—it is not in the dictionary: it is a newly coined word, made by appending an affix to the word Advent. In the use of the word it has been only applied to those of like precious faith with ourselves; and by its use the community understand who, and who alone are intended. The corners of the word are entitled to it, and those who associate with them. But let it be distinctly understood, that at the Albany Conference, the question did not arise whether we should adopt that name. It was already upon us; and the only question that arose respecting it, was whether when speaking of some fanatics who call themselves Adventists, the word should be permitted to remain in that connection. But says one, why is that Conference called a "conference of Adventists?" It is not so called by vote or direction of the Conference; but as an Adventist is, in accordance with the use of the term, one who believes in the immediate coming of Christ, and as all those who thus assembled professed thus to believe, it was in truth a Conference of Adventists. What's in a name?

The Rose would smell the same,
If called by any name.

2. Another objection to that body is, that they told the world some things which they believed the Scriptures teach; and some things which they believed they do not teach. Let us look at this objection. Has not a man a right to tell the world what he does, or does not believe? O, yes, certainly. Then have not five, or ten, or fifty men the same privilege? Most certainly. Then, wherein, pray, is the objection? O, says one, it looks too much like a creed; and I object to all creeds, either oral or written. But what do you mean by a creed? if you mean by it a test of Christian character, I agree with you; and the Conference expressly voted that they had "no fellowship with any of the new tests as conditions of salvation, in addition to repentance toward God, and faith in our Lord Jesus Christ, and a looking for and loving his appearing." But if you mean that a man or body of men have

no right to speak or write what they believe, I must dissent from you. The objector replies, we want nothing short of the entire Scriptures for our creed; that alone is sufficient. And that alone is sufficient for me. But while I receive the entire word of God according to my understanding of its teachings, and while different men draw different and opposite conclusions respecting its teachings, have I no right to inform the world what I conceive to be the truths it inculcates? To say that I believe the Bible and that alone, is to say the same that all denominations say: it is, therefore, meaningless as far as any distinctive idea is conveyed: it is truth in general, meaning nothing in particular. And with that view, why should we stand aloof from all others who claim to believe the same? Theodore Parker the rationalist, claims to stand on that ground; and yet his constructions of Scripture are so anti-Scriptural, that even the Unitarians repudiate him. Can there then be no line of demarcation between what we believe to be the truths and errors which are alike claimed to be based upon the word of God? Have we no right to tell the world which of opposite doctrines we believe are therein contained? If not, we have surely no right to disfellowship Theodore Parker and his adherents: and nothing can be rejected and nothing received. And if so, those who told us to come out of Babylon, because the churches rejected their creed, which was their understanding of the Scriptures, did wrong. And I wish here to say, that in proclaiming the coming of Christ to the world, nothing was farther from my thoughts, than to form a separate distinct body of Christians. It never came into my heart; I thought to benefit all. But by a combination of circumstances within and without, over which we had no control, we find ourselves as we are. We have been called out of the churches, and thrust out of the churches. The churches have refused to fellowship us; and what shall we do? We cannot go back and give up our blessed hope. And all we can do, is to find what the Gospel teaches, and act accordingly.

The fact is, there is no man living without his distinct creed; for a creed is nothing more or less than (*credo*) a belief. When a man makes his belief, or a body of men make their belief the test of other men's salvation, they act as bigots; they usurp God's prerogative. But when he, or they allow to others the same liberty of thought and speech that they ask for themselves, making them only responsible to their Maker, they do not transgress the "golden rule." What a man believes is his creed. The creed of the Infidel is, "I believe in all unbelief." The creed of another is, "I believe we have no right to write out our belief." Another's creed is, "I do not believe in any creed except the New Testament." And the creed of another is, "I believe we have the right to write out, and undeceive the world as to our understanding of Scriptural teachings." Now shall the man whose creed is, "I believe we have no right to have an oral or written creed (belief)," make that creed the standard to which all men must submit? If he does, he is himself a bigot. A man who thus believes, has no right to speak or write; for if he speaks what he believes, he has an "oral creed," and if he writes what he believes he has a "written creed." If, therefore, he speaks or writes, he puts forth his creed, unless he speaks or writes what he does not believe; and then he is a hypocrite. A man who thus believes, can write for no periodical; he can preach no sermon: every thought he gives utterance to is a violation of his creed: it is a departure from it, or in conflict with it. And while thus continually violating his own creed, he have surely no right to oblige all others to submit to it.

But those who cry the loudest against creeds, and disclaim the strongest, are the very men who require others to submit to their *ipse dixit*. They require the largest liberty for themselves, and allow the least to others. And if others are not ready to comply with their fancies, ever varying as they are, they are ready to consign them to perdition. For shame on such absurd inconsistencies!

The aim of all our writings has been to show the church and the world what we believe to be the great truths the Bible inculcates. We have had a right so to do. These truths have had a mighty influence on the community. To bring discredit on them and thus to weaken our labors, the adversary has connected with them, in the mind of the public, various odious extravagances. When we therefore set ourselves up as teachers, all have a right to demand of us what we believe, and what we teach. Says the apostle, "so we preached, and so ye believed." We must, therefore, be ever ready to tell how we believe, what we believe, and why we believe. If, therefore, we have no fellowship with any of the abominations so rife among us, we have the right to tell it to the world. And if a large company of "like precious faith," have the same views on these points, they have an equal right to unite in thus proclaiming it to the world. Those who have sympathy with those things, or who will unite with none who avow to the world their belief, have the same privilege to dissent from them. And if any prefer to stand alone, rather than to unite with a body who do not act in every respect in accordance with their individual creed, or who seek to get up a party that do, let it be so understood, that all may act accordingly and understandingly. But what has the Albany Conference done? Why, it has committed the crime of informing the world some of the important truths which the members of it believe the Bible inculcates, with the reasons therefor; and some things which they believe are not therein contained! No Advent lecturers or writers can consistently object to that; for in so doing they would condemn themselves.—"Thou, therefore, which teachest another, teachest thou not thyself?"—"Thou that abhorrest idols, dost thou commit sacrilege?"

3. Another objects to the doings of that conference because they recommended organization. Indeed! And what did they recommend? Why they recommended to all, "a careful examination of the Scriptures, and the adoption of such principles of association and order, as are in accordance therewith, that they may enjoy the advantages of that church relation which Christ has instituted." It is left to each church to judge of their own association for themselves. Those who would object to this, would surely object to the recommendation of the Scriptures as a rule of faith and practice! Those who would object to this, would have objected had they recommended, all to fear God and give glory to Him.

4. Another objection is, that they passed resolutions, expressive of their sense of truth and duty. This is a great sin, truly. It is said a resolution can prove nothing; and that it would be absurd to resolve that light is light, or that God reigns. That may all be; and yet it may be perfectly proper to resolve that we will walk in the light, or that we will submit to the rule of God. Every soul does this at conversion, and what may be done individually, may certainly be done collectively. To bring forward as an absurdity, the use of a thing to which it is never applied, as an argument against its being applied to other uses, is to set up a man of straw which cannot stand alone, and in knocking it down, take to one's self the credit of having overturned an immu-

table principle, of which it was only an effigy. Resolutions serve the two fold purpose of showing our true position to the public, and of nerveing up our hearts in defence of such position.

5. Another objection is, that they have expressed themselves with regard to the intermediate state of the dead, respecting which there is a difference of opinion among Adventists. To this I reply, that that question did not arise at the Conference. No allusion was made to it either in their doings or speeches. They expressed what all Adventists believe, that the time of the entrance of departed saints into their inheritance, is at the resurrection. But the question whether the intermediate state of the dead is a conscious or an unconscious one, was not even mooted there. This shows the necessity of great cautiousness in stating objections against what is not perfectly understood.

6. Another objection is, that the proceedings "look like doing something in the future," "seems like aiming at something which we shall not approve." Well, as those are not objections to what was there done, and are only fears of what may be done, arising out of the jealousy of the human heart, I shall not spend any time in replying to them; for all magnanimous minds are content with pointing to actual transgressions, and never allude to future fancied ones, unless they are very desirous of finding something to find fault with, in accordance with their pre-judgment.

The above are all the objections I recollect to have heard or seen advanced against the doings of the Albany Conference; and those have been by a very few. I am happy to see that the doings there give such general satisfaction. What weight such objections are entitled to, all must judge of for themselves. It must be evident, that unless we come out of the BABYLON into which we have been thrust, God will not bless us. The question then comes home to each one of our hearts, Shall we continue in the anarchy in which we have been, or shall we take gospel measures to restore gospel order, that at the Master's coming we may be approved of him? It must be evident to all, that without union we can do nothing; and if there are no "important truths" in which we are united, all can see that there can be no union among us:—"how can two walk together except they be agreed?" We can only unite on those points in which there is union. The great doctrine which has called us out, is the nearness of Christ's Advent. To persuade men to repent in view of the coming King, we should all be willing to lay aside the unessentials of our belief, which are at variance with such union. All union consists in a sacrifice of individual prepossessions for the common good. Those who love the peace of Zion more than they do their private opinions, will be prompt thus to unite. Those who love self more than they do the general good, will contend for their own selfish ends. Any doctrine, however plausible to the human mind, which tends to divide true Christians, cannot be of God. We cannot be the disciples of Christ, unless we love one another, and faithfully labor to keep the unity of the Spirit in the bonds of peace. And therefore, those who seek to produce disorder and confusion contrary to the doctrine of Christ, cannot be a true friend of the cause. The union that prevailed at the Albany Conference was what should ever characterize the children of God. They laid aside their prejudices, and acted for the general good; and the Adventists as a body approve of their doings. What then shall we think of the efforts of any who seek to undermine the counsels which there prevailed? Shall we not look upon them as endeavoring to divide the children of God? Shall individuals set up their own individual

creed as the criterion to which a united and harmonious body shall come? Let all ponder these things well. We live in an awfully dangerous moment of time, when we are beset with foes without, and foes within. Let us, therefore, take heed to our ways, to all our thoughts, and to all our doings. Let us have no enemies in disguise among us, professing to be friends. Let all who have no fellowship with the principles we inculcate, manifest it. But let all who are willing to contend earnestly for the faith once delivered to the saints, not be afraid to tell the world what they believe the Scriptures teach, and fight manfully the good fight; for they will soon win the race. Yours in the blessed hope.

WILLIAM MILLER.

Boston, May 27, 1845.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JUNE 4, 1845.

Anniversary Week in Boston.

As is well known, the week commencing with the last Tuesday in May is the annual season for the convening of the several religious societies in this city. In accordance with our usual practice, the Adventists held their anniversary Conference.

Our first meeting was on Monday evening, on which, after the usual exercises, Bro. Miller delivered a discourse from Rev. vi. 17:—"For the great day of his wrath is come; and who shall be able to stand?"

He remarked that this text concerns us all. We must all stand before the judgment. None are so high, and none so low, as to escape the eye of the Judge. This is a portion of prophecy communicated to John by the angel sent by Jesus Christ to be declared to the seven churches of Asia. The six seals spoken of in this chapter refer to events on this earth, under the last of which transpire those spoken of in verses 12-14. The seventh seal has reference to events subsequent to those of this state.

The text refers to the great day of God's wrath—the day which God hath appointed for the judgment of the world, in which Christ will come as a King and Judge, to judge each one of us for all the deeds done in the body. In that day Christ will separate the inhabitants of this earth as the shepherd divideth his sheep from the goats, and those on his right hand will receive the "well done," and those on the left, "depart ye cursed." Who of us in that great day shall then be able to stand? This day, we have ample evidence, is just upon us. We have had the signs which were promised to denote the nearness of that day, as given in the chapter of our text; and the Savior commanded us to know when we see these things that his coming is nigh, even at the doors. At the doors, cannot be a great way off; and every pious soul must earnestly desire that that glorious day may be hastened on. If we wish to defer it for ages, we can have but little love of God in our hearts. Does not the fulfillment of these things teach us that we are on the very eve of this great day? And is it not important then that we examine ourselves in view of the nearness of that day, that we may be prepared for it, and be able then to stand? If God has given us the evidence of the nearness of that day, we may know when we are in the neighborhood of it.

The first event brought to view under the sixth seal was a great earthquake. Some suppose this has reference to the great earthquake of 1755—the greatest earthquake on record. If it has not reference to that, it must refer to the great revolutions which have spread over the world since 1775, which

have caused the very earth to quake. It began in our own country, and extended over Europe, causing kings to tremble on their throne, emancipating the saints from the power of the little Horn, and emancipating men from slavery and oppression, that opened the door for the deliverance of the church from the wilderness, so that Christians have equal privileges in most countries with all other men. When these mighty events were in progress, all hearts were filled with fear; and multitudes were looking out in view thereof for the great day of God's wrath.

The next event under this seal was the darkening of the sun in 1780, when it was literally darkened; and multitudes supposed the day of judgment had actually come. Since then, similar days have been in other countries; but no similar day has ever since been seen here. That night the moon did not give her light, although it was at the full, which was the next sign which was to be given to men.

The next sign we were to see was the falling of the stars, which was fulfilled November 13, 1833, when the stars of heaven fell as a fig tree casteth her untimely figs. These meteoric stars are the only ones that can fall; and in view of them multitudes were filled with dismay, and were forced to acknowledge their alarm in view of the coming judgment. Having witnessed all the previous events, the next event for which we are to look is the sign of the Son of man coming in the clouds of heaven, when all the tribes of the earth will mourn in view of it, calling upon the rocks and mountains to fall on them to hide them from the face of Christ. This sign I believe to be that which will introduce to our view the actual coming of the Lord of glory. And it is my humble opinion that we have but a limited period to wait for the appearing of that sign. Then you will believe the great day of his wrath has come. No one will then dispute it. The entire world will then know it and tremble in view of it. O, may we then be enabled to say, "This is the Lord, we have waited for him, and He will save us." O if we can thus feel, we shall be able to stand. But none can be able to stand, only those who love his appearing—He will come without sin unto salvation to all who look for him, or believe he is coming. To all who love his appearing there are crowns of righteousness laid up in heaven. We love to be in the company of those we love; and the hearts of all should leap for joy who are prepared for that glorious event. I, therefore, can feel no fellowship for those who will quarrel with their neighbor for loving Christ's appearing. Such I fear will not be able to stand in that great day. Those who have scoffed and mocked at that event will not, without humble repentance, be able then to stand. Now will not wisdom dictate that we examine the Scriptural evidences that indicate the nearness of that day; and strive with all our hearts to obtain that preparation of heart, without which no man can stand in the presence of the Judge? Think of these things; guard well your steps, and act in view of eternity. Look not at the groveling honors of this world, or the glittering toys, or joys of time; but believe in the Lord Jesus Christ that thou mayest be saved, that when the great separation shall be made you may stand at Jesus' right hand,—that you may meet him in the air. O impenitent man, woman, will you stand? Brethren, sisters, shall you all stand? Is it not your impetuous duty to be ready? O may we all be enabled to pray, Come Lord Jesus, Come quickly, and so be enabled to stand.

TUESDAY MORNING.—May 27.

The meeting was opened with prayer by Brother Miller.

After the usual exercises, Bro. Himes suggested that the morning be occupied as a Conference and experience meeting.

BRO. WM. MILLER of Low Hampton, N. Y., remarked that ere this he had been in hopes of meeting all present, in the heavenly kingdom. But if we love the Lord Jesus Christ, however much we may be disappointed, we shall not forget Christ's coming. God may see fit to disappoint us sometimes for our good. We may not see the wisdom and fullness of the whole of God's plan; but he never tries us, but for our profit. Therefore we should not be disheartened, or cast down. Every disappointment only makes him more strong in the

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MAY 21, 1845.

The Last Experiment on Definite Time.

THE LATE DISAPPOINTMENT—OUR DUTY—THE FOUNDATION SURE—DIVERSITY OF OPINION UPON INCIDENTAL POINTS—DEFINITE TIME.

Continued.

2. In an article contained in our columns, of March 12th, 1845, I endeavored to show from the facts of astronomy, and the facts stated by the evangelists, that the baptism of our Lord must have taken place, and the last week of the 70 commenced, between August A. D. 28, and January, A. D. 30,—that the latest date for the termination of the 70 weeks would accordingly be January, A. D. 37, and of the whole period, January, A. D. 1847. Since that article was written, I have found other astronomical evidence by which we may determine the year of the crucifixion, and which coincides perfectly with the evidence presented in that article. It is known from the testimony of the evangelists that our Lord was crucified at "the passover," and on Friday; and from the Old Testament, as all admit, that the passover must be held at the full of the moon. Now it must be evident that the crucifixion must have taken place in a year when the passover full moon would fall on Friday, or, certainly it would not vary more than one day from that. By the "perpetual time-tables" in the "Royal Astronomer," (p. p. 181—188. Lon. 1760.) which give all the phases of the moon for any one year in the past, with the day of the month and week in which they have occurred, we are able to ascertain in what year the passover moon would fall on Friday. I give a list of the full moons from A. D. 32, to A. D. 37, making the widest allowance for the passover season, which any one can demand—from the middle of March to the middle of May in each year.

A. D. 32, full moon,	{ Saturday March 22.
	{ Sunday, April 20.
	{ Monday, May 19.
A. D. 33, full moon,	{ Wednes. April 8.*
	{ Friday, May 8.
A. D. 34, full moon,	{ Monday, March 29.
	{ Tuesday, April 27.
	{ Wednes. May 26.
A. D. 35, full moon,	{ Sunday, April 17.
	{ Monday, May 16.
A. D. 36, full moon,	{ Friday, April 6.
	{ Sunday, May 6.
A. D. 37, full moon,	{ Monday, March 25.
	{ Wednes. April 24.

It will be seen by this notation that a passover full moon could have fallen on Friday, only in A. D. 33 or A. D. 36. I am aware, however, that there is a difference in the lunar tables, and calendars for the times of Christ, although there is little or no difference in those I have consulted, in the day of the week on which the moon was full in the years and months here given. The table in Dr. Clark's commentary, (vol. 5, p.p. 866—869,) while it errs three years in locating the year of the vulgar era of the birth of Christ "correspond" with the year of the Julian Period, differs just one week, in the time of the full moon, from the "Royal Astronomer,"

*Ferguson says, (Ast. p. 388, 7th ed. Lond. 1785,) "I find by calculation the only passover full moon that fell on a Friday, for several years before or after the disputed year of the crucifixion was on the 8d day of April," A. D. 33. But none of the tables that I have seen agree with this "calculation." The result however, is the same. Usher, (Annals, p. 26, London, 1658,) places the passover as late as May 4. It would be more likely to fall early in May than early in April.

and therefore it falls on the same day of the week, and of course points out the same year for the crucifixion; the table in Dr. Jarvis' late work, (Int. to Hist. of the Church, p. p. 469—475,) gives one day of the week earlier for the full moon; and by a somewhat extended comparison of the tables here used, with the astronomical tables in Ferguson's Astronomy, and with the Almanacks in use among us, the greatest variation I have found is only about one day.

Relying, therefore, upon the accuracy of these tables, the evidence they afford, in determining the date of our Lord's baptism, and the commencement of the last week of the 70, by indicating the year of the crucifixion, harmonizes perfectly with that derived from the eclipses, as presented in the former article alluded to.

According to the data furnished by the eclipses, Christ must have begun his ministry between Aug. of A. D. 28, and Jan. of A. D. 30. According to these tables he must have been crucified in A. D. 33, or A. D. 36. If in 33, in the middle of the week, as he was crucified at the passover, he must have begun his ministry in the autumn of A. D. 29; if in 36, at the end of the week, he must have begun in the spring of 29. And if the last week of the 70 begun with his ministry in the autumn of 29, the 70 weeks must have ended in the autumn of 1846. If that last week began in the spring of 29, the 70 weeks must have ended in the spring of 36, and the whole period must end in the spring of 1846.

3. With this termination of the 70 weeks, and of course of the longer period of which they are a part, agrees the opinion of one of the most profound Biblical critics of the age,

HENGSTENBERG.

Without any reference to the question in which we are so deeply interested, but to vindicate the faithfulness of God against the objections and cavils of neologists, in reference to the fulfilment of the 70 weeks, he uses this very proper though strong language: "The prophecy itself bears all the marks of chronological definiteness. The commencement and termination are not fluctuating, but designated by strictly limited events. The whole period of 70 weeks is not only divided into three parts of 7, 62, and 1 week, but also this latter into two halves. How could this happen, if no regard was paid to half a hundred years, more or less? God himself would have given occasion to doubt his word, if a prophecy, bearing all the marks of chronological definiteness, were proved by the fulfilment to be indefinite."—(Christology, vol. 2, p. 380, Wash. 1839.) He dates the commencement of the 70 weeks "in the third month of the civil year," a part of our November and December, "455 before Christ."—(Ib. p. 387, 389, 394.) This would bring us to the same point in the year A. D. 36 for the termination of the 70 weeks, and still the same point in the year 1846 for the termination of the 2300 years.

[To be continued.]

Conference of Adventists at New York,

COMMENCING MAY 6th, 1845.

Agreeable to notice, the Conference convened in the city of New York, at the Dutch Reformed Church in Forsyth street, May 6th, 1845. Meeting opened by prayer by Bro. PHILLO HAWKS, of Conn. The Conference was organized by the choice of Bro. PHILLO HAWKS as Chairman of the Conference, and O. R. FASSETT, Secretary.

Voted that the following order of exercises be observed during the sitting of this Conference:—The morning session be devoted to the relation of facts and religious experience connected with the Advent movement. The afternoon and evening

session to the preaching of the word. The usual hours for the convening of Conference to be 10 o'clock A. M., and 3 and 7 1-2 o'clock P. M.

Voted that a Committee of three, consisting of brethren Campbell, Himes, and Gates, be appointed to select and engage preachers, during the session of the Conference.

The Chairman then arose, by request of the members of the Conference, and gave a statement of his own experience in relation to the cause. He remarked that it was his intention to have met with his brethren at Albany in their recent Conference, but circumstances prevented. He was glad to have the opportunity now of being present to give his voice in support of the Advent faith. He stated that it had been nearly two years since he embraced the views entertained by us. And although he had experienced a rough siege, yet he never for a moment felt to retreat from the contest, and never enjoyed so much peace and love in his soul as when with Christian zeal and fortitude he boldly vindicated the truth. He was as firm as ever in the Advent faith. For the last six months he had labored in the towns of Meriden and Hartford, Ct. In Meriden the church are united and never have embraced the fanciful views entertained by some. The prospect in Hartford is very encouraging, they are united, and exhibit more fully than ever the Christian graces laid down in the word of God. He hoped that God would preside over our deliberations, and that this meeting might result in great good.

Bro. J. H. Kent of Suffield, Ct., next addressed the Conference. He said that he had also labored some in the same State; that the churches there are mostly united and firmly believe that the next great prophetic event is the establishment of the kingdom of God. They are standing on the firm basis of the fundamental principles originally proclaimed to the world. In reference to definite time he remarked that here as well as elsewhere, so far as he could learn, the churches as a general thing, are satisfied that they do not know and are not to know the precise day and hour of the Advent, but that we are to know that it is near, even at the door, and that our duty is to watch and note the signs as precursors to the event, that that day may not overtake us as a thief. He designed to preach the gospel of the kingdom which was delivered to the saints, until his commission ended by death, or the sound of the last trump which is to awake the dead.

Bro. I. R. Gates of Baltimore, Md. arose and desired to say that during all last summer, they had in that city a glorious refreshing from the Lord.—That this continued until the movement in the fall, when it was in a great measure impeded. There still have been, however, occasional instances of conversion since that period. Something like two hundred have experienced saving grace within the past year, and one hundred and fifty have followed in the ordinance of baptism. The churches there only know by report the extravagances that have obtained in other places. They are all united in maintaining the great principles of the Advent faith. He remarked that it would do the members of the Conference good—it would cheer their hearts to go to Baltimore and see the principles of the Advent faith lived out. In regard to definite time, he believed that for wise purposes the day and hour was concealed. We may know when we are near the event. The Savior illustrates the idea by the putting forth of the fig tree. For one he could live without definite time. He had lived on definite time and rejoiced in it, and hopes to be able to live without it with the same feeling. He exhorted the members of the Conference to lean solely on the arm of Jesus. In all our trials to go to him, and to hold up our heads; for soon all these dark clouds that obscure our vision will disappear, and the Sun of Righteousness will appear with healing in his wings. Let us go on. Victory is ours. Before us lies the crown. Soon we shall stand on Mount Zion with palms of victory in our hands. He felt not the least discouraged, but resolved by the grace of God to go on till the end of his course, and hoped then to hear the welcome plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Bro. W. S. Campbell, of Worcester, Mass., remarked that he considered his work to be that of the Gospel ministry, and did not feel himself excused from obeying the commission still to "Go into all the world and preach the gospel to every creature." He engaged in the movement of last fall, but afterwards opposed the extraordinary views

of some, that the door of mercy was closed, or that any change was effected in the work of atonement. He had been blest in comforting the saints, and had also seen souls converted, and hence was satisfied that God was still willing to save. The position he occupied was to look for the Lord continually.—That the prophetic periods had not as yet expired, but were near their expiration—that we are to know the time, but not with certainty the definite day or hour. He thinks that the dear brethren in Massachusetts who have erred, will mostly return to the original faith. In Worcester, where Bro. F. G. Brown labors, the brethren at one time sympathized with the views entertained and published in the "Hope of Israel;" but Bro. Brown and his flock have returned again to his "safe position." He hoped that the Lord would deliver us from our errors, and ultimately save us in his kingdom.

Bro. L. Kimball of Waterbury, Vt., remarked that no one was stronger in the faith of the Lord's coming in the fall than he was. He was pinned down at that time to a definite day, and felt that he was able to give a reason for his hope; but he was greatly disappointed when time proved it to be a failure. He was, however, glad for the test, and that he came up to it; for he was greatly blessed in the consecration and sacrifice he then made. He was at first disposed to favor the idea that the door of mercy was closed against the sinner; but by prosecuting his enquiries he learned of conversions, and at once abandoned this notion, and again entered the field to occupy until the Lord should come. He had also been an eye-witness of the power of God since that time. Those that had never indulged a hope, and were never informed concerning the Advent, previous to the time of his labors among them, were converted and are still living epistles of the mercy extended to the sinner. These have since been baptized, and are firm believers in the Advent. They exhibit all the characteristics of the children of God. He could not believe their conversions spurious. He remarked, that if we would go out into the highways and hedges, and labor for the good of souls, God would most assuredly bless our efforts. In reference to definite time, he said he loved it, but he wanted Bible argument in support of it. He sees no evidence why the Lord may not come at any hour. Oh what a solemn moment we occupy. Let us be faithful.

Bro. J. H. Hayes, of Rochester, N. Y., said he rejoiced that he had the opportunity of attending this Conference. It was unexpected to him, inasmuch as he had anticipated, ere this, of being in the resurrection state. He had been greatly disappointed in the Lord's delay, but not discouraged. The church in Rochester have had and still are passing through severe trials. He asked the prayers of the Conference in their behalf.

Bro. G. Hovey, of Dutchess Co. N. Y., stated that he had been a preacher of the gospel for three years. He became impressed with the truth of the nearness of the Advent, during the labors of Bro. Gates in that region; since which he had endeavored to make it a subject of interest to himself and those under his charge. He said that he always enjoyed much of God's spirit when he presented these truths to the world. His views, he remarked, were once vague and inconsistent concerning the doctrine of the resurrection and the Advent of Christ; which now in his views were clear. He was formerly not fully enlightened in reference to the last great drama of this world's history—the general conflagration, nor of the true nature and time of the establishment of the kingdom of God; but now he is satisfied that these events occur simultaneously, and that we are near the great crisis. In every respect, he sympathized with us, and deplored the extravagances and errors of some who were once with us. He did not think it his duty to preach the doctrine of the Advent exclusive of other Bible truths. He asked the prayers of the Conference that he might duly appreciate the great truths of the Advent faith.

The Committee on preachers reported that Bro. Adrian would address the Conference in the afternoon, and Bro. J. Delos Mansfield, in the evening; and Bro. Hawkes at Brooklyn in the evening.—Adjourned with the benediction.

AFTERNOON SESSION.

Prayer by Bro. L. Kimball, of Waterbury, Vt. Bro. I. Adrian addressed the members of the Conference from the following text; "Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in

three measures of meal till the whole was leavened."—Matt. xiii. 33. He expressed a desire to give instruction that would benefit the household of faith. The phrase, kingdom of Heaven, he remarked, was sometimes used to designate that period when the earth becomes the abode of the saints; at other times it refers to the *grand preparation* instituted to secure these results. This latter was the signification he attached to this parable. He remarked that Christ did not plant the kingdom itself when he came, but the *word* of the kingdom—or, in other words introduced the *great plan* of securing subjects for the kingdom. He himself preached the *word* of the kingdom, and has commissioned his ministers to do the same.

He designed to give instances of the effect that the word of the kingdom produced in our day, inasmuch as it is questioned by some that it now has power on the heart. At St. Albans he recently commenced sowing the word of the kingdom, and although he met with great opposition at first, yet the Spirit of the Lord had a subduing influence, and the leaders in the opposition were converted to the Lord. These conversions were as bright as any he had ever seen during the whole of his ministry. In another place, Sharon, N. Y., where he labored, over twenty were hopefully converted to God. These never had heard of the advent, previous to this time. In this place the result of his labors has been the raising up of a little church of consistent believers in the Advent faith, who are determined to sustain the truth in the field. In Champlain, also, since November, God has raised up a little church to support his truth. With these facts before us he spoke of the responsibility of the position of those who were shutting the door against the sinner, and thought it was only necessary to continue to sow the word of the kingdom, and the result would be as great as ever. He exhorted us to continue to sow the word of the kingdom; for there may be multitudes yet that might be sealed for the kingdom of God by our efforts, if put forth with proper zeal and faith.

After the discourse the meeting was continued by a season of prayer and conference, and was closed with prayer and benediction by Bro. I. R. Gates of Baltimore.

EVENING SESSION.

After the usual exercises, Br. L. Delos Mansfield addressed the Conference from the following text: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." He remarked that if we enquire what effectual fervent prayer is, we should find the answer in the text itself. It is prayer that effects or avails much. If we enquire how much, the Savior informs us in Matt. xvii. 30. "Whoever God's children pray for in faith they shall receive. But the question arises, has the church power to perform miracles? He thought not, from the fact that God does not now give this kind of faith to the church. Miracles were at one time necessary to establish the divine authenticity of the Scriptures; but now that the canon of Scripture is complete, the faith for working miracles is not necessary, nor does it prove a degeneracy; for Peter tells us that we must turn our attention to the fulfillment of prophecy, instead of miracles, as evidence of the inspiration of his word and of the near coming of the Savior. "We have a more sure word of prophecy, whereunto ye do well to take heed," &c. In presenting his subject he remarked, When ought we to offer effectual fervent prayer? When there are predictions in the word of God approximating their fulfillment. Example: Daniel, after examining Jeremiah's prophecy concerning the captivity of his people, found the time nearly expired, and he set his face by fasting and prayer to the God of his fathers, that the prophecy might be accomplished in its time. So ought we to do, standing as we are near the end of time, and the fulfillment of the last great events in the history of the world, our duty and privilege is to cry, "Thy kingdom come, thy will be done on earth as it is done in heaven." True it is that Christ will find his people in this attitude when he comes. He remarked

II. That we should offer effectual fervent prayer when God afflicts us. God afflicts us for our profit—and we then learn too, that he is the only source of comfort in afflictions. Again

III. We should offer effectual fervent prayer when we have erred, or our brethren have erred. God will hear us for the restoration of our brother, if they have not been wilful in this matter, and if we are wrong, let them pray for us.

IV. We should pray for the descent of the Holy Ghost upon us. The Savior expressly says if we ask for this we shall have it, Luke xi. 12, besides, if we do not have the Holy Spirit we shall not know how to pray aright.

V. We should have the fervent effectual prayer in preaching the Gospel. We should claim the Savior's promise that he will be with us to the end of the world. It is our duty to go out and labor in the field with greater zeal and faith than before.

He next inquired, what was necessary in order to prevail in prayer? And

1. The text assures us that we must be righteous. "The effectual fervent prayer of a righteous man availeth much." 2. We must have faith in God when we ask. "If any of you lack wisdom, let him ask of God, that giveth liberally, and upbraideth not; and it shall be given him." James i. 5. 3d. We must have perseverance in prayer. 4. We must forgive our enemies. He remarked finally, that those who had done the most good in the world have been men of prayer. He desired that the Lord would make us faithful, and enable us to prevail in prayer. After the usual exercises the Conference adjourned.

WEDNESDAY, May 7,—Morning Session.

Prayer by Br. Elon Galusha. The Chairman made some remarks in relation to the support of the Advent publications, especially the "Morning Watch." He thought it was essentially necessary that extra efforts be put forth to increase its circulation at this present crisis. He thought this Conference should interest itself in the paper published in this city where it is held, and suggested the propriety of the members pledging themselves to do what was in their power to sustain it. He hoped that all would be interested in this matter.

Bro. J. V. Himes stated that the remarks of the Chairman were entirely voluntary and unsolicited; yet he was glad that this subject was here introduced. The great object of this publication was to sustain God's cause. From the fact that it has taken a conservative position on the Advent faith, a strong prejudice has arisen against it, and hence it has suffered very materially, in its subscription list. The present state of the office, though not flourishing, is encouraging, from the fact of a new interest arising again in its support. He remarked that the "Herald" is associated with the "Watch," and both are pledged to support the great principles of the Advent faith. That the columns of both papers are open to communications to this end. He was desirous that something might be done to sustain the "Watch" in particular, and that lecturers would interest themselves in its behalf.

Bro. N. N. Whiting desired to be heard, as he was connected with this publication. He remarked that when Bro. Southard's health failed Bro. Himes called upon him to take charge of the "Watch;" but he immediately informed him that he did not wish to be connected with it as he had a forboding of a complete failure, from the diversity of views and extravagant notions that were at the time prevailing. He however was induced to take the charge of the "Watch," from a sense of duty, and a disposition to do all in his power for the support of the Advent cause. He felt the necessity of an organ of this kind, in this city. As he has now become connected with the "Watch," he means to act in accordance with principle in its publication, and in the introduction of communications to its columns. He does not design merely to please, at the expense of the truth. He thinks that Bro. Himes cannot urge the support of the paper from any pecuniary motive, and that the public will certainly exonerate him from this charge.

Bro. I. R. Gates stated that the "Watch" and "Herald" were the principal Advent publications read in Baltimore, and the region around; and, till recently, quite extensively. Through the interior of Pennsylvania, the papers are thought much of. He designs to travel, and hopes to do something towards extending their circulation. He trusts the brethren will also make similar efforts.

Brother Campbell remarked, tho' he had neither silver nor gold, he had a voice, and would do all in his power to awaken an interest in the support of the "Watch." He also designs to travel, and anticipates being able to extend its circulation.

Bro. I. R. Gates observed, that since Bro. Whiting had become connected with the "Watch," a new interest was arising in its favor. The recent translation of the Apocalypse had excited an interest to this effect from foreign sources.

Bro. L. Delos Mansfield said that he had, for the

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last two years, been greatly benefitted by those papers. He could not, however, sympathize with some things recently published in them. He referred, more particularly, to the articles by Bro. Storrs. He stated that there were two extremes, into either of which we were liable to fall. First, to let prophetic chronology entirely alone; or, second, to catch at every floating straw. He thought, that if the paper would give all the true light on prophetic time, it would be sustained.

Bro. S. Bliss remarked, that he thought the brethren had misunderstood Bro. Storrs in his recent articles. The allusion to "Mesmerism," had reference to the "Gorgas affair," which he regarded as nothing but Mesmerism. He looked upon Bro. Storrs as honest, open-hearted, and frank. He had confessed the delusion of the Gorgas vision, and he honored Bro. S. for so doing. He thought that, in the main, he had been misunderstood in that confession. He hoped, in future, brethren would be more careful, that they may not put a wrong interpretation upon the language of others. He had rather stand upon ground which he could occupy conscientiously when the Lord shall come, than to cater for a vitiated taste.

Bro. N. N. Whiting desired to say, that, in reference to prophetic time, his article in the "Shield," which, according to his calculation, he supposed to be irrefutable had been proved incorrect, from the passing of the time; and hence he must frankly acknowledge that he was mistaken. He must therefore, regard that 457 B. C. could not be the correct date for the going forth of the commandment, or the commencement of the 2300 days. If it had been, the event would have occurred. He was satisfied now that there must be a latitude given to the prophetic dates. God has not given us the definite point of their termination; but has commanded us to watch. He cannot again proclaim a point of time, unless he sees more evidence clustering around it than before. He will, however, at any time, give publication to articles which afford clearer evidence, or more solid proof, of definite time than has heretofore been presented. But he would be understood, as refusing to publish mere opinions, visions, and impressions. He was firm in faith that this cause will stand—for it is of God; and if we fall, the Lord will raise up another class, that will publish the Advent truth to the world.

Bro. Elon Galusha remarked, that he subscribed to the views of Bro. Whiting, in the main. He thought a discrimination should be made in reference to what has been said of definite time, and also of delusions. We could not call our mistakes delusions, because our faith on time has been based on evidence of a fair and honorable character, and we were bound to act upon the balance of evidence. He thought Bro. Storrs ought to have made a distinction between the Advent faith and the Gorgas vision. So, also, Bro. Miller ought not to have put us all down as having run into fanaticism, or error, because a class of Adventists had done so. Our arguments in reference to definite time, he said, had been based upon sober calculation, and analogical deduction; hence, it was not a delusion, but a mistake in our argument, founded on preponderating evidence. If this matter were put forth in its proper light, justice would be done to all. And when we make a confession, let us do it for ourselves, and not involve the whole body of Adventists. He would do what he could for the papers.

Bro. J. V. Himes stated, that there had been a wrong impression abroad in reference to the course of the Watch on definite time. It still maintained that there was stability in the prophetic numbers. He had examined the standard works on chronology, and had recently received all the new ones on that subject. Among others, he had lately obtained one of great value, by T. R. Birks. The views of this writer on prophetic time are now being published in the present volume of the "Watch," under the title of "Triumphant Defence of Definite Time." He is satisfied that this article is not duly appreciated. He regarded it as containing the strongest argument on definite time in the English language. When we give definite time, we desire also to give a reason for it.

Bro. H. V. Teall said he felt called upon to make some remarks. He had frequently been asked, of late, if he had given up the Advent faith. He would now say, that, upon the great fundamental truths of the Advent doctrine, he was still a firm believer. He finds that he, also, is not understood, although he has published his views repeatedly. He believes in time, but not in the definite day. He had observed a species of bigotry which had

greatly pained him. He had protested against it. He had never, for a moment, believed that the door of mercy was shut. He means to preach the whole gospel, wherever and whenever he can. If a door be opened for him to preach in any one of the denominations, he would avail himself of the opportunity. It is not his design, nor is there even a plan in his mind, to return to the former church. His business at the present time calls him from the city; but he is ready at any time to preach the Gospel of the Kingdom, whenever and wherever the opportunity presents itself.

Bro. L. Kimball remarked, that all were aware of the sensation produced in referring to the 7th month movement. As Bro. S.'s confession had been referred to, he felt called upon to say, that he lived in "Vermont;" and he knew that the brethren in Vermont claimed the privilege of making their own confessions. They did not consider they had been under a mesmeric influence. If Bro. S. was mesmerized into the Gorgas vision, he ought to confess it. But when he said he got mesmerized "up in Vermont," we could not sympathize with him. This is what has created so much dissatisfaction—his putting down the whole 7th month movement as a delusion, and a mesmeric influence, that generally prevailed over the land—and that he was baptized into it "up in Vermont." He felt called upon to make these remarks, because Bro. Bliss understood Bro. S.'s confession to be confined to the Gorgas affair; but he understood him otherwise; and as a delegate from Vermont, he could not consistently let this pass without this statement. He said he did not reject or throw away Bro. S. He loved and esteemed him highly; but he cannot subscribe wholly to his sentiments.

Bro. Hitchcock spoke of the cause in Oswego. The Advent principles have obtained a hearing there, and the result has been, that a church has been raised up there to wait for God's Son from heaven. The diversity of views prevailing in various places, have not disturbed them. They have endeavored to keep the unity of the Spirit in the bond of love and peace. He was ready to say, the brethren in his part will help to sustain the views presented in this and the Albany Conference.

Bro. S. Bliss wished to say, previous to adjournment, that Bro. J. H. Kent informed him, that in Suffield, Conn., under the labors of Bro. S. Chapman, within a few months, a church, consisting of forty individuals, had been raised up to support the Advent faith. Twenty souls have been converted there since November, and twenty had joined from other churches.

Bro. Hawks added, that he was acquainted with the circumstances; and also that, in an adjoining town, under the labors of the same brother, a church, consisting of thirty-fifteen of whom had been converted from the error of their ways, to the living and true God—had been raised up.

Voted—That the order of the afternoon exercises be changed, and the doings of the Albany Conference be considered and acted upon by this Conference. Committee on preachers reported that Bro. Elon Galusha would preach in the evening. Conference adjourned with prayer, by Bro. I. Adrian.

AFTERNOON SESSION.

The Chairman not being present, Br. J. Litch was appointed chairman pro tem.

Br. J. V. Himes stated, that the object of the afternoon session was to consider and act upon the proceedings of the Albany Conference.

Br. S. Bliss read the proceedings of that Conference, when it was voted, that those who were not in attendance there, have the privilege of expressing their views respecting the same.

Bro. H. V. Teall said, that what had been recommended by the Albany Conference met his wishes—their views and sentiments fully accorded with his own. He had been contending for the same principles of order and discipline for the last six months. He desired to be considered as supporting them. He highly applauded the proceedings of that Conference, and the plan of operations recommended. He wished for the restoration of order, and the institution of Apostolic order among us. He intended hereafter to advocate the principles embodied in those proceedings; and he hoped that they may not merely remain on paper, but be carried out fully in practice.

Br. S. Bliss then introduced the following resolutions, which were fully discussed and unanimously approved:—

Resolved, That this conference approve the doings of the Mutual General Conference held at Al-

bany, which commenced April 29th, 1845. The important truths presented in the report of that Conference, we believe, to be in accordance with the Scriptures of Truth. We rally upon them—we unite in them; and, God blessing our endeavors, we will lay aside minor questions of controversy, and exert our energies to defend those great fundamental principles.

Resolved, That we can look with no approbation upon those who, under the cloak of the Advent doctrine, seek to distract the brethren by questions that gender strife, or to alienate their minds from the great principles and duties of the gospel, by speculative fancies and doctrines of men.

Resolved, That we have no confidence in any new messages, visions, dreams, tongues, miracles, extraordinary gifts, revelations, impressions, discerning of spirits, or teachings, &c. &c, not in accordance with the unadulterated word of God.

Resolved, That we regard the literal interpretation of the Scriptures as the true one, except in those cases where the context, or some other Scripture, or our own senses, demand that we should adopt the secondary, or figurative sense of words—that Scripture be explained by Scripture, and the New Testament be considered as exegetical, or expository of the Old.

Resolved, That we regard that system of ultra literalism, through which theories are sustained by an abstract meaning of words in isolated passages, irrespective of the bearing which Scripture has upon Scripture, and explanations which are found in other portions of the word of God—as subversive of all correct principles of interpretation. And that we reject the distinctive characteristics of modern Judaism on the one hand, and on the other, the theory that we have witnessed the events that were to mark the consummation of the age,—founded on such principles of interpretation, as not sustained by a true exposition of the Scriptures.

Resolved, That we regard all spiritualizing, or etherializing of the Word, as detracting from the spirit of prophecy, and subversive of a correct understanding of the Scriptures.

Resolved, That, by the grace of God, we will once more gird up our loins for the work to which God has called us; and forgetting the things that are behind, and pressing forward to those which are before, we will endeavor to warn our fellow men of the coming judgment, and arouse as many as God may please thus to awaken, to escape the things which are coming upon the earth, and to stand before the Son of man. And keeping our eye steadily fixed on the speedy coming of Christ, as the consummation of all our hopes, we will be governed by the entire Gospel of Christ.

Conference adjourned with prayer.

[Concluded next week.]

ACCOUNT OF LUTHER'S DEATH, BY THE ROMANISTS.—SPECIMEN OF PAPAL LIES IN THE TREATMENT OF "HERETICS."

In the beginning of 1545, a pamphlet was published at Naples to inform the world that Luther was dead, and it professed to give the particulars of his departure. In this veritable publication it was stated that Luther spent his time in gluttony and drunkenness, and blaspheming the Pope; that, perceiving his end to be near, he commanded his attendants to place him upon an altar and worship him as a God; that he received the sacrament and immediately died; but the consecrated water leaped out of his stomach and remained suspended in the air, to the astonishment of all beholders: that when he was buried there was such a frightful storm, with thunder and lightning, that people thought the day of judgment had actually come; that in the night the storm returned with still greater violence, and the next morning the tomb was found empty, but such an intolerable smell, and such an odor of burning brimstone came from it, that it made every body sick who ventured near it; whereupon many repented and joined the Catholic church, etc., etc.

The Landgrave of Hesse sent a copy of the pamphlet to Luther, who made himself very merry over it, and published a large edition in Italian and German, adding nothing but the following very characteristic note at the close:

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SYMPATHY in your discourses and conversation. Those who attend to an inward work, more than to an outward, pass through many weighty and grievous conflicts, from the stubbornness of their own nature, or the subtlety of the devil, so that often they go on lamenting and weeping, and yet trusting in God. When do you *feelingly*, and with tears address yourself unto such?—That the cause, the only cause of my disunion with you, may be in myself, I cannot but allow. My ignorance, my weakness, my aptness to mistake, is great? My judgment is often biased by circumstances too immaterial to be the ground of determination; and therefore often, yea mostly, rather than be in danger of judging amiss, I remain in doubtful silence.”—Signed, W. Briggs.

We must give one case of his rough treatment by the mob:—

“On August 26th,” says Mr. Wesley, “while I was speaking to some quiet people at Roughley, near Coln in Lincolnshire, a drunken rabble came, the captain of whom said he was a deputy constable, and I must go with him. I had scarce gone ten yards, when one of his company struck me in the face with all his might. Another threw his stick at my head: all the rest were like as many ramping and roaring lions. They brought me, with Mr. Grimshaw, the minister of Haworth, Mr. Colbeck of Kighley, and Mr. Macford of Newcastle (who never recovered the abuse he then received) into a public-house at Barrowford, a neighboring village, where all their forces were gathered together.

“Soon after Mr. Hargrave, the high constable, came, and required me to promise I would come to Roughley no more. This I flatly refused. But upon saying, I will not preach here now, he undertook to quiet the mob. While he and I walked out at one door, Mr. Grimshaw, and Colbeck, went out at the other. The mob immediately closed them in, tossed them to and fro with the greatest violence, threw Mr. Grimshaw down, and loaded them both with dirt and mire of every kind. The other quite harmless people, who followed me at a distance, they treated full as ill. They poured upon them showers of dirt and stones, without any regard to age or sex. Some of them they trampled in the mire, and dragged by the hair of the head. Many they beat with their clubs without mercy. One they forced to leap from a rock, ten or twelve feet high, into the river. And when he crept out wet and bruised, were hardly persuaded not to throw him in again. Such was the recompense we frequently received from our countrymen, for our labor of love.”

THE AMERICAN PULPIT.—This is a pamphlet of 28 pages, No. 1, vol. 1., of an intended monthly periodical, each number to contain two sermons. R. S. Rust, A. M., editor and publisher. \$1 a year in advance. “Clergymen of each Evangelical denomination” are to contribute to its pages.—Would that friend R., or any body else, could bring a “pulpit” to bear so as “to stimulate the church to her appropriate work.”

OUR AGENTS AND SUBSCRIBERS may be assured of our gratitude for their faithfulness, and promptness in time past. We need at present, however, all that is due the office, and desire the special attention of all concerned to them.

** The Report of the proceedings of the Albany Conference, together with the Resolutions adopted at the Conference in New York, is now ready for delivery, printed in a neat pamphlet of 36 pages, at \$2 50c per hundred. Some unavoidable delay has occurred in stitching the pamphlet.

RETURNED.—After an absence of nearly four weeks to Albany, New York, Hartford, &c., we are once more at our post. We have had a pleasant and profitable time, and find the brethren firm and united in the faith.

S. C. Chandler wants all communications for him directed to Ware Village, Mass.

DEPOSITORY OF ADVENT PUBLICATIONS.—A depository of our publications has been established at Waterbury, Washington Co., Vt. Persons wishing to obtain them, will address Leonard Kimball, of that place.

TEXAS—News has been received of the recognition of the independence of Texas, by England, France, and Mexico.

Conference of Adventists at New York,

Concluded.

EVENING SESSION.

After the usual exercises, Bro. Elon Galusha addressed the Conference from Luke xix. 13, “And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.” He remarked, that he fully accorded with the ingenious Henry, “that parables did not go on all fours.” The object of our Savior in giving parables, was to inculcate instruction in a familiar way, and to make a stronger impression upon his hearers.” We should not overstrain parables on the one hand, nor limit them too closely on the other. He remarked, that the Kingdom of God was the subject of the text. He said that the Savior, in the first place, strikes at the error, that his kingdom then was, or would be in that day; set up. The Nobleman was to go away, and when he should return, he would take charge of his kingdom. Christ, the Nobleman, was to go to the seat of Universal Government to receive his kingdom.—As the Nobleman delivered to his servants his goods, &c., so Christ, before he ascended, committed to his servants (the church) the Oracles of God—the great commission to preach the Gospel to every creature—the doctrines, institutions, and ordinances of the church—the gifts and graces of the Spirit, and the ordinary and extraordinary gifts, &c. He also intended to teach that he would return, and be invested with royalty. And as the Nobleman reckoned with his servants on his return, so Christ will judge the quick and the dead at his appearing and kingdom, and distribute rewards and punishments to the faithful and unfaithful. The parable, he said, also teaches, that his servants are to occupy until he comes—their labors and responsibilities continue until the King himself comes. He then said, that the duty, or the work, imposed upon his servants was, to preach the Gospel to every creature beginning at Jerusalem. This commission does not cease until the very coming of the King. As the responsibilities of the Nobleman’s servants continued up to the day of his return, so does the commission of Christ:—Matt. xxviii. 19, 20, “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.” Our Savior has not countermanded that order, and we should, therefore, disregard all orders from other sources. We ought, in view of conflicting mandates, to inquire, is this message from heaven, or of hence? “Paul we know, and Christ we know; but who are ye?” While the Spirit moves upon the heart of God’s children to labor for souls, who shall say, “No, the door is shut?” There is irrefutable evidence that the Spirit and the Bride still say Come. And who shall forbid us to say Come? He then showed the fallacy of the argument adduced from several passages, in support of the theory that the door of mercy was closed. He said, that there was one effect of the doctrine that shows it cannot be of God. The advocates of this view say they have no sympathy for the sinner. This does not manifest the spirit of Christ, as was observable when he wept over Jerusalem. Instead of imitating him, they possess another spirit, and say, they have no sympathy for the sinner. Therefore, inasmuch as it destroys the sympathy of the soul, it is evident that it is not of Christ, or Scriptural. Look at the Savior on the cross, crying out, in the last moments of his life, “Father forgive them, for they know not what they do!” He forgave also the thief, in his last moments; yes, a dying malefactor obtained pardon, and received the sympathy of a Savior’s love. What should we think of those who say they have not this spirit? They manifest a spirit that is of the devil. This doctrine is kindred to others which Satan has originated, for the purpose of

bringing odium and contempt upon the Advent doctrine. He referred to the views propagated at Utica and in Maine. These are the results and fruits of this doctrine, which is only making work for repentance. Let us observe, he said, the exhortation of our Savior in this parable—“Occupy till I come.”

The services were closed with the usual exercises.

THURSDAY, May 8.—Morning Session.

Prayer by Bro. Isaac C. Goff. Bro. S. Bliss desired to give a statement of the cause in Boston. That city had been the great centre to which all the different new messages had been directed, and where they had been concentrated. Yet the cause there had not been materially affected by them. Their congregation at present is usually as large as it was one year since. Bro. Hale’s course, he remarked, has had a conservative influence generally over those who have separated from us; and hence many, if not all of them, may be saved, and return to the original faith. Bro. H. he remarked, never had any sympathy or fellowship with those who have advocated the extravagances that have obtained in the East, and he felt assured that he does and will stand with us in support of our main principles.

Bro. I. C. Goff remarked that he wished his name might be attached to the proceedings of the Albany Conference. He was not only willing, but anxious to defend the principles there advocated. He had preached of late only to the church under his own charge; and he believes that not a single individual in his congregation will, or can oppose them. He is satisfied that they will have a salutary influence.

Bro. C. B. Turner remarked that he had to combat, while laboring in the northern part of this state, some of the extravagances that this, and the Conference at Albany so greatly censured; although these had not obtained to a great degree among them. He was engaged in a protracted effort at the time of the 10th of the 7th month, and continued it days afterwards; and it resulted in the conversion of wicked men till its close. He gave a statement of the experiences of those who obtained mercy at that time. He never, during his labor in the field, saw a deeper work of grace effected in the heart than those manifested, and which still continue. From the movement of last fall to the present time, he had been continually an eye-witness to the fact that Jesus still pardons the repenting soul. He could not, for a moment, entertain the idea of the close of the door of mercy.

Bro. S. Curry stated that he had been thoroughly examining the subject and influences of the doctrine of “the door shut,” for some time. He had attended exclusively those meetings where this doctrine had been proclaimed. He had enjoyed himself there, because there were many good brethren and sisters there that he loved. He had been quite favorable to the views entertained by them, and thought probably that they were the truth, and that the preliminaries of the Advent were already begun. But he never fully believed it. For the last three weeks he has had many misgivings about it. He saw effects resulting from embracing these views that he questioned. They do not produce the right spirit. It was harsh to his ear to hear a brother say, “The door of mercy is closed, and I am glad of it.” That he conceived, was not the spirit of Christ. He had thought that the first month would tell the story, and he would wait a little longer and see if the Lord would not settle the matter by his personal coming, for he wanted to be right. This time came, and it is past. The specific time when these events should have occurred, to have fulfilled prophecy, as we interpreted it, is past. But these brethren still cry out, “don’t lower the standard.” This cannot be right, certainly. We ought, like honest men, to confess our errors; for neither God nor man will own us, or have confidence in our integrity, unless we do. Hence he was almost persuaded, last Sabbath, that the doctrine he had been giving his influence to, was not of God. He attempted to preach, but found he had no message to the people. The Lord did not assist. Under these feelings he made up his mind to attend this Conference, notwithstanding his mind had been prejudiced against the doings of the Conference at Albany. This Conference, he said, had done the work. I find God is with you in your deliberations—that there is brotherly love and unanimity among you. I am fully persuaded that that doctrine is an awful delusion; and I have come to this place with hasty steps to confess and return

unto the Lord, and support with you, to the utmost of my ability, the main principles of the Advent faith, and do all I can to rescue the sinner from death—from eternal death.

Bro. J. Delos Mansfield remarked that he had not an opportunity of addressing the Conference at Albany concerning the field of his labors, and that he would improve the present opportunity. Immediately after October, he was compelled to leave Canada; and did not return till this spring. When he returned, he found, that some had embraced those peculiar notions that have recently prevailed, with a little modification,—that is, that the mercy-seat was only accessible under certain circumstances, and that the individual must put forth great effort in order to secure the pardon of his sins. He found the influence of this doctrine deleterious.—One of Bro. Fenton's coadjutors had presented new ideas in reference to the spiritual coming of Christ, the resurrection, &c. He combatted these errors with all his soul; for he saw that the ultimate tendency was to overthrow all revelation. The cause, he would say, is now prospering at Toronto. He felt it his duty to mention the name of Brother Poor as publishing views subversive of the Gospel, and thought to publish such, a proper measure to pursue in reference to others who are taking a similar course.

Bro. L. Kimball wished that those who entertained views that the door of mercy was closed, could have witnessed some of the interesting scenes that have passed under his own personal observation during the last few months. He knew that if they had, they could not, as honest men, support such a notion any longer. He mentioned instances of those who had cherished these views, being converted from them by recent displays of God's willingness and power to save all who will come unto him. He stated that there had recently been built up in Bristol, Vt., a large band of believers. He should think there were 75 or 100, who are now happy souls in the faith of the Advent. Many of these are new converts to the religion of Christ, and for the first time have tasted the sweets of pardoned sin. He loves these erring brethren, and hoped we would win them to the fold again, by truth and love. Let us consider each other, and pray for each other, and take heed that we fall not from our steadfastness. Let us resolve in the strength of the Lord, if we have put off the armor to put it on again, and continue faithful to the end.

After some few further remarks from Brn. I. R. Gates, Dr. Doolittle and J. V. Himes, Conference adjourned with the benediction.

AFTERNOON SESSION.

Prayer by Br. N. N. Whiting. Br. O. R. Fassett. wished to say, that inasmuch as he had been concerned in the dissemination of certain peculiar views that the body of the Adventists have disapproved of, and since time also had shown his mistake, he felt it his duty to confess his error, that he might again receive the confidence of his brethren. He referred particularly to the "Vision of the Eagle," in the 2d book of Esdras. He stated that although he had at one time placed great confidence in the internal evidence of the divine authenticity of these books, that confidence had been shaken by the non-fulfilment of the vision according to the interpretation he had attached to it, and by the recent developments and arguments going to establish its doubtful character, as published in the "Watch" and "Herald." He is satisfied, after a careful and prayerful re-examination of the vision of the whole book, that God was not its author,—that it was not dictated by the Holy Spirit,—and hence he can no longer sustain its character, or vindicate its absurdities. He hoped that God would not only forgive and overlook his errors, but that his brethren might fellowship and forgive him also. He felt more than ever the duty of confining himself to the Holy Scriptures as the only sure guide, and hoped we should all hereafter cling to this sure word of prophecy, and predicate our faith alone on the inspired Word.

Bro. S. Bliss remarked that the books of Esdras had been several times brought up in connection with the doctrine of Christ's near appearing, and had seemed to add to our embarrassments, as the conclusion by lookers on, would be legitimate, that all the arguments adduced in support of the Advent must be on a par with Esdras; and thus legitimate conclusions would be set aside, on account of the fallacy of such reasoning. He had from the first been convinced of the correctness of the opinion of

the church, from the time of the discovery of these books, in reference to their want of internal and external evidence to entitle them to a place among the canonical writings. He had therefore ever opposed the introduction of such evidence, believing that its tendency would be only evil. He never had the least confidence in the argument based thereon; and he was glad when time had shown the fallacy of such reasoning—to see that those who had made use of such arguments are honest enough to confess their failure, and abandon so untenable a position. The Bible, and the Bible only, is the source of all the prophetic evidence on which we should, or do rely; and he was glad to see brethren coming back on to Bible ground, to stand alone on the undisputed word of God. Upon that Adventists alone rely. All other testimony is human, and subject to human imperfections.

Bro. Bliss then introduced the following resolutions, which, after a full expression of sentiment by the brethren, were unanimously adopted.

Resolved, That notwithstanding the passing by of the times at which we have looked for Christ's appearing, we regard the great principles of prophetic chronology, for which we have contended, as thereby unaffected; and while we freely and fully acknowledge that time has proved that our confidence in the accuracy of human chronology was not well founded, & our disappointment in not realizing the consummation of our hopes as we expected—yet we have no reason to doubt that we are brought by the prophetic periods into the immediate neighborhood of the event, and that we should live in continual readiness, looking for and loving the appearing of our Lord and Savior Jesus Christ, to set up his everlasting kingdom under the whole heaven.

Resolved, that we recommend to all, to be kind and courteous in the presentation of the truth, and exposure of error; and that we look with disapprobation upon that censorious spirit which indulges in unqualified and sweeping denunciations, respecting those who have been unable to see the truth in the light in which we regard it, and which is disposed to make individual opinions tests of Christian character, and to judge and condemn all who differ at any given point of time from the changeful and ever varying creed of those who are driven about with every wind of doctrine.

In the discussion of the above, Bro. J. V. Himes remarked that at first our only time had been in accordance with the title page of Mr. Miller's Lectures, "About the year 1843." As time, however progressed, their confidence was confirmed in the definite year, the passing of which had only shown their mistake. He said that we relied on testimony, in proof of the precise time, which is now proved to be imperfect; and yet those dates are sustained by the opinions of the most able and profound chronologists. If we were incorrect in our confidence in those respective dates, so were they. But God was with us in the work of preaching the time; it seemed to arouse the world, and was instrumental in the conversion of multitudes of souls. But says one, How can God bless the promulgation of error? He replied that God will not bless error alone; and the fact that he blessed the preaching of the definite year, was on account of the great and soul-cheering truths connected therewith, and the dedication of all to God, which was made in view of the Advent at a definite time. God will always bless such consecration of soul to Him, whatever may be the circumstances under which it is made; and the exact time was a small mistake in view of the overwhelming evidence that Christ is at the very door, and to be continually looked for. Thus God blessed the consecration of the fall movement; and thus God will bless the consecration made in expectation of immediate death; and it will be none the less a blessing, if recovery, instead of death should follow. God will bless the preaching of truth, although errors of judgment may be connected with it. Wesley was a high Arminian, Whitefield was a high Calvinist; both could not be right; and yet both preached the Gospel to sinners, and their labors were alike abundantly blessed. And so God has abundantly blessed the proclamation of the Kingdom of Heaven at hand. There is no mystery about it. There has been merely a mistake in the exact time—that failed. There was a clinging to that on the part of brethren which proved them sincere, and that they loved the appearing of their Savior. But as the time did pass, our brethren, as honest men, must give that up; and yet it should not affect their confidence in those great prophetic periods which

bring us to the coming of Christ, the termination of which should be continually looked for—waiting and watching till the Lord shall come. We are now, he said, within a little circle of time, in which the prophetic periods must terminate; and he believed that we are entitled to this from the disagreement there is among chronologists respecting historical dates.

Bro. Elon Galusha remarked, that the movement in the fall was one of peculiar interest; and what gave weight in his mind to the argument, was the fact, that all our prophetic periods were in round numbers. If there were, therefore, any fractions of time, they must be indicated by the types. And hence he was forced, at that time, to decide in favor of the analogical argument; and he does not regret that he acted as he did in reference to the supposed proof. He knew not how he could, as an honest man, have acted otherwise—he was bound to judge according to the weight of argument. He had never been ashamed of the position he at that time assumed before the public. He was fully satisfied that God had given distinct prophetic periods that marked this world's history, and that he would so guard chronological data, that we should not be deceived. But when the time passed, to which he looked with interest, he was not cast down or dejected. He now feels willing to wait daily, expecting the event, knowing the Lord to be near, even at the door. Our mistake was where others have failed. This failure is not in the prophetic periods, but in our starting points. We had now tested the question, whether 457 B. C. was the true and accurate date for the commencement of the 2300 days, at the going forth of the commandment. Time has proved that that was not the true date. That has been tested by us, and we have only to test the other dates in the same manner. Concerning the second Resolution, he would only remark, that he hoped the spirit of it will not only be approved of by our votes, but be cherished in our hearts. He was satisfied that God often does bless men when they are laboring under a mistake—that he blesses truth, although mixed with error.

Bro. N. N. Whiting remarked, that in every age of the world, God has blessed his people, although they had at the same time some error in faith. Men may hold error, and yet be honest at heart. He gave some instances of this kind, which came under his own observation; they were of peculiar interest, and directly to the point. In reference to time, he had been positive on certain dates for their fulfilment, which are now proved to be erroneous.—He frankly confesses his mistake, but is not ashamed of his deductions, or conclusions. He means, while he acts in the fear of God, not to quail before the face of man. The prophetic periods are given to be understood, and to have a practical influence on community. They have, as heretofore published, had this influence, and still will have.—Every intelligent and well-informed man must know, that for the last three or four centuries, a controversy has arisen in reference to a range of a few years, connected with the reigns of the Persian kings. The use of the prophetic periods is to awaken the world; and let us show that the Judge of all the earth stands at the door. Mankind will, if not now, do justice to us in the Great Day, for the honesty of our motives in advocating the doctrine of the nearness of the end. Honest attempts to understand God's word should not be frowned upon. It is madness and folly in the extreme not to regard the Book of God.

Bro. H. H. Gross said, that he fully accorded with the Resolutions before this body yesterday. But with these there might be a slight objection, in his mind. He thought that light would increase upon the sacred word, and especially upon the prophetic numbers; and if it did, he designed to publish it. However, in view of the various divisions, and the distracted state of the cause at the present time, he finds it necessary that some measures be taken to do away with the evil. He said there should be a declaration of our opinions, under which we may all again rally. He therefore approves of the position taken by this and the Albany Conference.

The vote upon the Resolutions being called for, they passed unanimously.

Conference adjourned with prayer.

EVENING SESSION.

After the usual exercises Elder Galusha preached from the 20th chapter of Rev. In his preliminary remarks, he said there was a prevalent desire for novelty—for something new and startling. This

indicates the depravity of the human heart. This everlasting chase after something new, he said, has been the means of corrupting the minds, and destroying the souls of countless millions. In the present century, a moral dyspepsia universally prevails. We should do all we could to counteract such a disposition, and induce a healthy state. We should feed men upon truth and knowledge, and not cater for a vitiated taste. He designed to introduce an old, hacknied subject, which some suppose is entirely out of date. The angel in the 1st verse is designed to represent the Lord Jesus Christ; and the whole chapter is a sure prophecy of the final victory of Christ over the Arch Enemy. Christ comes down with a great chain in his hand, and circumscribes his power. He does not execute the final sentence upon him, but shuts him up for a thousand years, during which the saints live and reign with Christ. Many suppose that Christ established his kingdom eighteen hundred years ago, and that he has been contending with the devil for its supremacy, and ultimately will prevail, and hold sway for a thousand years; but after that period Satan gets the ascendancy, and exerts greater power than ever. This view, he said, was absurd, unreasonable, and finally, unscriptural. The Savior's object in coming into the world, was to make reconciliation for iniquity by his death on the cross, and thus open a way of salvation to all who would accept of mercy through his blood. And those thus purchased will finally be redeemed, and become the subjects of his eternal kingdom. The 4th and 5th verses imply that the saints reigned with Christ in their glorified state. He could not conceive how a soul could be seen without a body. When a soul is seen, man is seen. What consistency is there in the idea some attach to this Scripture, that the souls merely were seen sitting on thrones? Those that John saw in vision, comprise the whole family of the redeemed—all who were free from idolatry (Rev. v. 10). The word "Millennium," he remarked, does not imply a state, but a period. Individuals have mistaken the literal import of the word. There are, he said, two principal theories founded on this chapter. One is, that it is to be wholly a spiritual matter, and to be spiritually fulfilled. The other view is the one generally entertained by Adventists. The former view is best set forth in the language of Dr. Whitby, the founder of the theory, who flourished as late as A. D. 1700. According to him, the earth is to be full of righteous men, who were to be superior in knowledge, and all Christian graces. That peace and love were to be universal, with nothing to mar the happiness of those that live in this age of the exaltation of the Church. To this theory, he said, there are insuperable objections. The holy Scriptures are directly in the teeth of such a sentiment. The disciples, on one occasion, asked the Savior, "Are there few that be saved?" And he gave an answer that must satisfy any man that the majority of mankind will not be saved. The righteous are always in Scripture denominated a remnant, and the wicked as innumerable as the sands of the sea. Again—The disciple shall not be greater than his Lord. What did Christ accomplish by his ministry? Although accompanied by the most astonishing miracles, and speaking as never man spake, yet he only gained a remnant. So with the apostles. They were endowed with power from on high. They could lay their hands on the sick and they were healed. They could cast out devils, and perform miracles that astonished and confounded the world. They went in the power of the spirit, with staff in hand, enduring hardships, fatigue and death; in perils by sea and land. Were ever men endowed like this? And yet what did they accomplish? They merely succeeded in saving a few—a remnant. And yet it would seem that if any set of men could have bid defiance to unbelief, these men could have so done. With all these demonstrations was the world converted? No. Where then was the greatest light and display of God's power, there they were the most desperate and blind. They wondered, despised, and perished. Shall we look for an age when men will so much excel and so far surpass and eclipse the Master, and the apostles who were endowed with special power from on high, so as to convert the world? Where is the evidence that the world will be possessed of more moral power than when wielded by the divine master himself, and his chosen and devoted apostles? Physical power is not to be instituted in this matter. There is a free moral agency, and God will not compel men to accept of life. No other Gospel is to be the instrument; for if even

an angel from heaven preach any other gospel than that we have preached, let him be accursed."—Again, he asked, did the apostles convert their age? Far from it: they only succeeded in saving the few. The language is, "Ye will not come unto me that ye might have life." It is the opposition of the will of man that will ruin his soul. Again.—This theory stands in the face of the prophetic description given to the Papal Power. This power is to continue until the sitting of the judgment, Dan. vii: and is to be destroyed by the brightness of Christ's coming, 2 Thes. ii. Again.—The church is to be in a state of tribulation until the end, and not experience a thousand years of peace, when there will be no persecution or trials. The Scriptures testify, "All that will live godly in Christ Jesus shall suffer persecution." Just so sure as the man of God will faithfully unveil hypocrisy, rebuke all sin, and boldly face iniquity, he will most assuredly be the victim of hate and malice. But just so far as the professor conforms to the maxims and fashions of the world, it will be at peace with him. The more compromising he is, the more he is favored, and cherished, and esteemed by the world. But the more godly, the more will the wicked rage, and the devil hate him. If a man will be popular, he must be a proud man, a worldly-minded man; one that will spare the sin of slavery, oppression, intemperance, avarice, licentiousness, and all the evils of a degenerate age. The parable of the tares and the wheat, he said, as interpreted to the disciples by the Lord himself, militates against such a theory; and whoever will not abide by that interpretation treads upon responsible ground. Finally, he said, such a theory is philosophically impossible. Bro. Cox has shown that the earth could not hold the multitudes who would live in such an age.—Hence he must cut himself loose from such a theory, and look for the fulfillment of this exalted state, the millennium, after the first resurrection. He must look for the new heavens and earth wherein dwelleth righteousness—that heavenly country and city, to which Abraham and all the faithful have looked as their everlasting inheritance. And now, he said, may God give us wisdom to understand his word. And let us gird up the loins of our mind, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ.

The Conference here closed with the benediction, and adjourned without day.

Philadelphia Conference.

DEAR BRO. WHITING.—Our Conference, which commenced on Tuesday, closed last evening.—Owing to a variety of circumstances, the attendance has not been large; yet, we trust good has been accomplished. Brethren Galusha and Himes have been with us, and have lectured each evening, I trust, to the comfort and profit of the people of God. Bro. J. Hazlett, of Shiremanstown, has also been with us, and gave an encouraging account of the state of his congregation. Likewise Bro. L. Osler, from Baltimore, and Bro. Boyer, from Landisville. Thursday, P. M., the Conference took up the doings of the Albany Mutual Conference, and after the reading of that part of them embraced in the Report of the Committee, and a full expression and interchange of thought and sentiment in reference to them, the following

PREAMBLE AND RESOLUTION

were unanimously adopted.

Whereas, There has existed for several months past, a great diversity of opinions and practices among those calling themselves Adventists; and

Whereas, Those divers sentiments, and actions originating in them, have had a distracting and otherwise deleterious influence on the cause of truth, and have also caused the hands of many to hang down, and paralyze their energies and efforts for the advancement of the cause of Christ, and the salvation of souls; and

Whereas, We are fully and deeply convinced of the necessity of unanimity of sentiment and labor among those who are engaged in any enterprise, in order to its success; therefore

Resolved, That we have learned with heartfelt satisfaction, and deep gratitude to God, the glorious and harmonious result of the Albany Mutual Conference. And that we do most heartily coincide with the great principles put forth, and the plan of future operations recommended by that body; and we will endeavor, by the grace of God, to give them our support and co-operation. J. LITCH.

Philadelphia, May 16, 1845.

Our Friends in Hartford.

BR. BLISS: The following Preamble & resolutions were passed unanimously, May 18th, by the church worshipping at Washington Hall of this city. We are now in a united state. We have had our trials. Mr. Starkweather and others, in their attempts to work miracles, &c., have done us some damage. But the prompt measures which the church here took against their fanatical movements, prevented our being identified with the fanaticism of a few who were not of us, and from whose influence we have now nothing to fear.

Will the Advent papers please to copy the following. DAVID CRARY

Whereas, It is important that those who are engaged in any important calling should have a full and perfect understanding with each other, that they may be enabled to act unitedly and effectually; and, whereas this cannot be without a full and free interchange of sentiment and feeling; Therefore

Resolved—That we approve the doings of the late Conference at Albany; and we wish to be considered as occupying the position advocated by the brethren there convened. And further,

Resolved—That we recommend to those who approve of those doings, to signify their approval by such expression of their opinion as they may deem best, that it may be understood what brethren and churches are acting together in support of the great questions connected with the consummation.

A Clapp, Wm Rogers, Alven Sage, } Committee.
J. A. Stillman, S. Hall. }

BRO. HINES has just returned from the Philadelphia and Baltimore meetings. He reports an interesting season in each place. The friends in those cities highly approve of the doings of the Albany Conference, and are prospering as well as we could expect under present peculiar circumstances.

OUR CORRESPONDENTS may be assured that we reciprocate their expressions of sympathy and kindness. It is now a trying time with those who care for the flock, and determine to be steadfast in their labors of love. We may expect the frowns and abuse of selfish men, and women, who seek their own selfish gratification, rather than the good of the church and the world.

The numerous calls for our labors in the different parts of the country will be met as far as our ability will permit. We are now, as we always have been, and hope to be, at the feet of our brethren serving them day and night. And though some show much ingratitude, and are trying to destroy the good effects of our efforts, we rejoice that many stand fast, and still appreciate and sustain those who have proved themselves worthy of their confidence.

We shall give some account of the doings of the Conference of this week in this city, in our next.

THE CAMP-MEETING AT CHAMPLAIN, N. Y. will be held on the ground occupied last fall, one mile south of the landing. It will commence the 10th of June. Bro. Miller, Himes, Shipman, and others are requested to attend. E. S. LOOMIS.

Letters and Receipts to May 24.

B Wheelock \$1 pd to mid v 10; E W Marden \$1 pd to 237 in v 10; J May \$1 pd to end v 9; S Smith \$1 pd to end v 9; E Fisk \$2 50c pd to end v 9; H B White \$1 pd to mid v 10; J W Fawcett \$1 pd to mid v 9; T Histed \$1 pd to 213 in v 9; E Hale Jr 58c pd to 211 in v 9; L Tiffanny and S Bancroft were credited each \$1 Oct 12, 1844, which paid up to close v 7. The subsequent payment of \$1 to Bro Himes pays to end v 8. Is not this right? T B House & E Barnes \$3 50c pd to end v 9; Aaron Clapp \$3 pd to end v 9; Mace Smith \$2 pd to end v 9; L Priest \$1 pd to 211 in v 9; J Martin \$1 pd to end v 9; S Wilkins \$1 25c pd to 202 in v 9; L Coles \$1 pd to end v 6; J Thomas \$1 pd to 177 in v 8; L Robinson \$1 pd to end v 7; M S Chase 50c pd to end v 8; C Norris \$2 pd to mid v 11; J Hall \$1 pd to end v 8; B Perry \$1 pd to end v 8; J Nash \$1 pd to end v 9; J Schlager \$1 pd to end v 9; N W Sprague 18 pd to 297 in v 9; L Hubert \$1 pd to end v 8; H Tolman \$3 pd to end v 8; Chs Stoddard \$1 50c pd to 216 in v 9; N Collins \$1 pd to 237 in v 10; Henry Kent \$1 pd to 237 in v 10; H Durkee \$1 pd to 229 in v 10; F F Keyes \$1 pd to 241 in v 10; Eph Jones \$1 pd to end v 9; Mrs Jackson \$1 pd to end v 9; W E Arnold \$3 pd to 229 in v 10; A Marshall 50c pd to end v 9; R Allen \$1 pd to end v 9.

Pm Great Falls NH; pm Hudson NY; pm Morristown Vt; pm W Windham NH; E G Higgins; S Chapman H H Dickinson; pm Lunington Me; pm Hyde Park Vt; pm Williamstown Ct; pm Troy NY; T L Tuolock; E Burham J C Welcome; pm Burlington Vt; pm Springfield Mass; Caro Speller \$1, where has the paper been sent? R Devaux, papers sent by mail.